VEDANTA DESIKA'S
SUBHASHITHANIVI

Venkatanatha.

English Translation of the Text

BY

SAHITHYA KAVI BHUSHANA

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AND

Introduction

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1972

PUBLISHED BY

VEDANTA DESIKA RESEARCH SOCIETY
7, SAROJINI STREET, : : MADRAS - 17.

1000 Copies.

Library Edition Rs. 20.

Popular Edition Rs. 5.

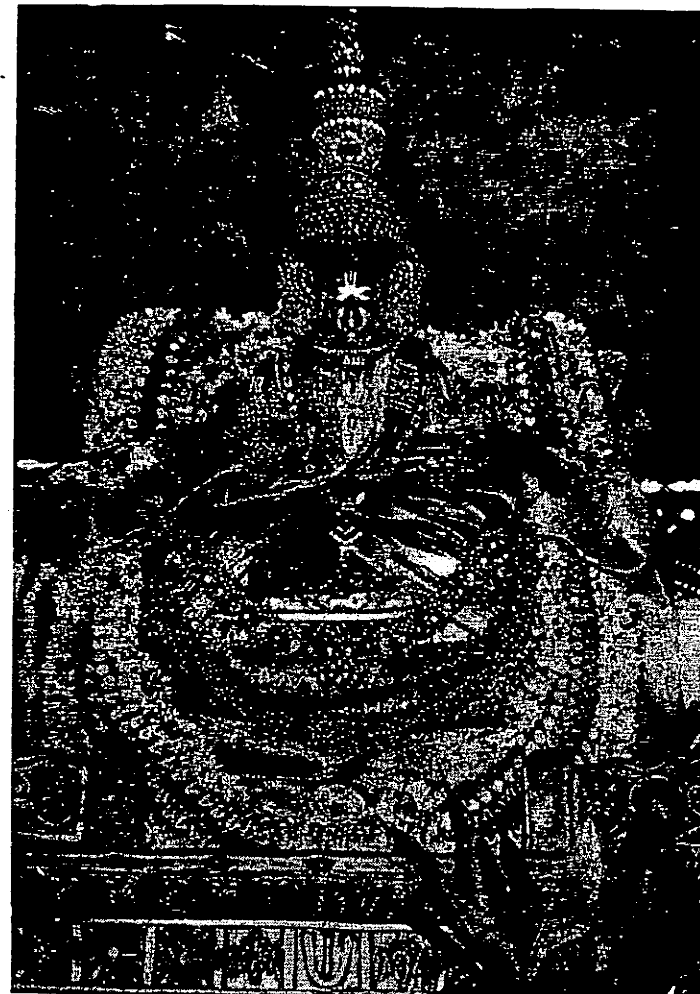
Copies can be had of :

Vedanta Desika Research Society
7, Sarojini Street,
Madras-17.

PRINTED AT

APPASAWMY ACHAGAM,
16, Prasanna Vinayagar Koil Street,
Mylapore, Madras-4.

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SRI VEDANTADESIKA—WITH VAJRANGI
TIRUVAHINDRAPURAM

FOREWORD

I am thankful to the publishers of this great work for giving me an opportunity to renew my acquaintance with "SUBHASHITHANEEVI". It was my privilege to enjoy the first four sections which was the prescribed text for B.A. Degree examination in 1908. I still remember one or two stanzas and quote them often:

'SUBHASHITHANEEVI' means the treasure house of good sayings, pearls of wisdom given to this world by the great Acharya, Sri Vedantha Desika, out of his enormous grace and compassion for mankind. This is probably one of his best works, born of his vast experience to help mankind to lead a life of peace and happiness, to understand the world in its true light and adjust ourselves to all environments.

Intelligence is the capacity to grasp and learn things. Intellect is the capacity to retain what we have learnt and use them for our benefit. Experience is the combined effort of our intellect and that of the others, great and small. It is rightly said that an ounce of experience is worth a ton of theory.

Sri Vedantha Desika the great Acharya was a person of enormous intelligence and prodigious intellect. He lived upto an age of 102 and his

experience and knowledge of world is unrivalled and unequalled. In this small work, but great in its effect, he gives in his own inimitable way, certain truths and clues for understanding men and things. He has adopted a satiric way of teaching things, because a direct method makes enemies. People do not like criticism and much less an adverse one. Other great authors and seers have also blessed the world and have laid down guides in simple language for leading not merely a prosperous life but a purposeful one too. I have in mind works like "Athichoodi" and "Konraivendan" to be learnt at the boyhood and "Thirukkural" for a later age. Our great epics the Ramayana and Mahabharatha are full of such teachings and with a little effort they could be found out and made use of in our every day existence.

The present work, prescribed in a nutshell and of harmonious form, should be of great help. The author has put it in a small compass to enable everyone to get it by heart and cherish it. As pointed out by Sri R. V. Seshadri, in his 'A Study' it requires a good deal of sanskrit knowledge to understand its true import. But the author has summarised the substance of each Paddhathi in their title itself.

May the Lord so bless this book that it may find place in every library, enter every household and be in the hands of everyone who wish to lead an ideal life.

R. GOPALASWAMY AIYANGAR
Advocate, Madras.

PUBLISHER'S PREFACE

Our Society was started six years ago to give a new orientation to the study and dissemination of all the Grandhas of Sri Desika in English. More than 40 scholarly essays to exemplity that Sri Desika was a Master of all Arts, were got written on every work of Desika by University Professors all over India. All these essays were adjudged to throw fresh light on Desika's works by our elders. Similarly very difficult works of Desika viz. Nyaya-siddanjanam and Pancharatraraksha were translated into English with an introduction under our scheme of Translating every one of the Grandhas of Desika, with adequate notes and an analytical introduction. Our Secretary was able to collect donations totalling Rs. 40,000 - from various Charitable Trusts all over India due to his personal influence with them. But he had to suddenly undergo a major operation in 1970 which was of considerable seriousness. (expected to be fatal). So he had to return all the donations collected. He was bed ridden for a whole year. Lord Varadaraja and Acharya Desika gave him a new leese of life, to continue the Kainkaryam. After he was fit the work was re-started and Andal's Thiruppavai and Yamuna's Agamapramanyam were published in 1971 and 1972. Both of them were acclaimed by

scholars as excellent translations and both had a good reception among our readers all over India.

Sahithya Ranakara Dr. K. S. Nagarajan, Retired Accounts Officer, Accountant General's Office, Bangalore, who was awarded a Doctorate for his thesis on 'The contribution of Kashmir to Sanskrit literature' and author of several original works in Sanskrit, was pleased to accede to our request and translated Subhashithanivi for us. This Grantha of Sri Desika is not known to many followers of Desika and even the traditional pandits have not chosen to expound it. This is one of the best works of Desika and deserves to be popularised. Therefore we chose to publish it as the first book in our scheme (to publish all works of Desika into English). We expect it will (also) receive the good patronage as the two of our previous publications did.

Our readers are aware that Dr. Satyavrat Singh's classical book on Vedanta Desika and his works, M. R. Rajagopala Iyengar's translation of Rahasya Trayasara and Sankalpa Suryodayam and V. V. Srinivasa Iyyangar's Excellent Translation of Thiruchinnamalai in English have kindled further studies on Desik's books. Similarly several introductions to books of Desika like Mummanikkovai in his inimitable style by late V. V. Srinivasa Ayyangar and many of the Stotras of Desika translated by D. Ramaswamy Iyengar including Paduka Sahasram - and the most illuminating

translations of the "Chillarai" Rahasyas of Desika by Prof. A. Srinivasa Raghavan have thrown a flood of light on Desika studies.

Prof. R. N. Sampath has Written a scholarly Introduction and Advocate R. V. Seshadari, who has delved deep in all works of Desika has written a Critical study of Subashithanivi.

Hamsa Sandesam with a masterly Sanskrit commentary and English translation by Kasturi Rangachar is under print and more than half has been printed off and we expect to issue it as our second publication in this series. Yadavabhyudayam is being translated by a competent Scholar.

A spate of Doctorate theses have been written– (1) S. M. S. Chari's Advaitha vs Vasistadwaitha of the Madras University. (2) Seshadri Acharya's study of Nyaya Siddanjanam in Annamalai University and (3) Sadagopan's thesis on literary works of Desika at the Annamalai University are all Scholarly ones. Prof. G. P. Poty's thesis 'Ontology of Visishtadwaitha as interpreted by Desika' to the Ranchi University is awaiting to be awarded a Dostorate. This is an analytical study of every one of the works of Desika on modern methods of study and exposition by an erudite scholar.

To completely publish all the works of Desika into English in 36 volumes it is estimated to cost

over one and a half lakhs of Rupees. If Desika Bakthas help us with substantial donations of 5000 - for each book, we can complete our scheme within 3 or 4 years and leave it for the benefit of posterity and for Research Scholars.

We are thankful to the our scholar - friends who have evinced a keen interest in bringing out this book. Sriman R. Gopalaswamy Ayyangar Advocate, Dr. K. S. Nagarajan, Ph. D., Prof. R. N. Sampath, Curator, G. O. M. Library Madras, Sri R. V. Seshadri, Advocate, Madras and Prof. K. R. Nanjundan, Presidency College, Madras.

But for the Hearty Co-operation of the Appasawmy Achagam this book could not have come out in time.

7, SAROJINI STREET, T'NAGAR, MADRAS-17.

V. SRINIVASA RAGAVAN
Honorary. Secretary.

AN INTRODUCTION

Subhashitas are not mere cameos of poetic muse, but statements that waft around the rich experience and ripe knowledge of the composers and of their age. This branch of literature has a hoary past. Though not known in the same name, however they are present in the Vedas too: the lamentations of a gambler is a good example in the negative sense of the theme of condemnation. From such high pedastal of semi-religious and sacerdotal complex, the trend of Subhashita found its right-royal path in the epics in a grand manner. The epics do contain words of advice and that too in a direct way unlike that of Vedas.

From the epical literature as this trend found its way into the classical literature, it has changed its tenor and has assumed different phases or aspects. In the earlier works of Mahakavya type, wise statement like apophthegms got mixed up in the body complex of the work itself. However as the literature grew, this element of "good advice" has been given the preference and priority and the type of compositions called "didactic literature" came into the field. Bhartrihari's "Nitisataka" is a classic example of this type. This type of composition was from one person and he wrote on

several topics of his choice laying emphasis then and there according to his preference, the various aspects that he dealt with in the work. But this did not cater fully to the tastes of the people and besides this variety, the poets of proven merit did say their views on various aspects of poetry and life in different part of their works. Selected verses were composed in isolated manner sporadically on a variety of topics. The scattering of wonderful information had tempted certain composers to gather them all and present them under a common title with an allowance of sub-titles to be variant to suit the matter on hand for classification.

Among these attempts perhaps Nitidvishashtika of Sundara Pandya may be the earliest, barring the Pancatantra which has as its ultimate goal to teach the principles of state craft to the princes through the narration of fables composed in Prose and Verses. Perhaps next in importance to the Pancatantra verses may be this collection of one hundred and fifteen verses in Arya metre (Nitidvishashtika) on diverse moral topics. The ninth century Kashmiri poet Bhallata has to his credit "Bhallata Sataka" containing verses in different metres. There is room for doubting the interpolation in this case but the matter presented is moulded elegantly. The work Santi Sataka of Silhana is yet another one in this field about which nothing is known regarding its date and or of its author. However it can safely be placed before 1206 A.D. since this work is referred

to in Sadukti-Karnamrita of Sridharadasa. However the extant work bears much correspondence with some of the verse of Bhartrihari. The Anyokti-Muktalata of Sambu-one other Kashmiri work is a collection of 108 stanzas displaying stylistic mannerism. The Drishtanta-Kalika-sataka of Kusumadeva,-a compendium of gnomic verses in anushtub metre and Upadesa-sataka of Gumani in Arya metre on the themes of legends and myths of epics and Puranas are also compositions in this field though not of proven merit. But mostly the satakas or verses in the theme do not vary in their form, theme and diction. Following the trail blazed by earlier composers, the Bhava-Vilasa of Rudra Nyaya Vacaspati, the Lokokti-muktavali of Dakshinamurthi are compositions of more skilled nature. Normally in these above mentioned tracts, the main and central cord of information is to have a dig at the undesirable person. The references are either directly on the aspect of vices that those men possess and practise or on a slanting and or oblique references to such people. In these cases the presentation is in such a manner that the possessor of such blemishes are an exclusive set, only to practise and proselytise such vices on others.

Perhaps influenced by these early compendiums of specific aspects of life culled from various sources, compilations called "Anthologies" also found their way into the Sanskrit literature from 10th Century onwards. These collections offer a rich variety of erotic, gnomic, didactic, devotional

and descriptive verses and hence become a valuable source material to understand the attitude of different poets of different dates. One chief quality present in such compositions is the presence of lyrical-loveliness that may be absent in the original compositions out of which these cameos have been culled and assorted. In this series, the earliest known authology is Kavindra-Vacana-Samuccaya of 12th century A.D. This work refers to about 113 poets and none of them belong to a period later than 1000 A.D. This work itself cannot be placed at a far later period. This work was made available from a Manuscript of Nepalese character out of which Indian Script rendering was made. The next important work in this direction is the Subhashitavali of Vallabhadeva. It is an extensive anthology of 3527 verses in 101 sections or paddhatis. About 360 poets and works are quoted here. The subjects dealt with in this work are thoughts on, and descriptions of love and other passions, the conduct of life, natural scenery and seasons, worldly wisdom and witty sayings.

The Sadukti Karnamrita of Sridharadasa of Bengal belongs to 1206 A.D. The divisions are called Pravahas and are five in number called Deva, Sringara, Catu, Apadesa and Uccavaca. In turn each division has sub-divisions called Vicis in varying numbers. The verses quoted here are predominantly of Vaishnavite leaning and this has influenced to a great extent Rupagosvamin (17th century) in his anthology of Padyavali in which

only the Krishna lila and Krishna alone form the topic.

The work Subhashita Muktavali or Suktimuktavali of 13th century, Sarngadhara Paddhati of Sarngadeva of 14th century and Purusharthasudhanidhi of Sayana (14th century) are important ones in subsequent periods.

As pointed out earlier all these compositions have a common central core and that is to present the qualities identified with the persons qualified. That means the verses categorize the individuals and do not separate the individuals from their qualities. For example in the case of depicting Sringara, the theme will be so rendered that it may appear as though a set of people are born only to enjoy and they do not possess any other aspects of life at all. Similarly in the case of gnomic and didactic representations the expressions will be of that type which cannot think of dissociating men from their qualities of good and bad.

Contrary to this general trend of composition of this type, one comes across the Subhashitanivi of Vedanta desika (1268-1369). Perhaps every compiler in this direction before him was motivated by a single idea of "appreciation of poetic value", but this work Subhashitanivi is different from the general trend. It does not follow the mob opinion and playing to the galary of other composers. Perhaps that is the reason why this work is not getting as much recognition as it deserves. This

composition is more psychological than purely of aesthetic value. It does not mean then, as a piece of literature it is a meretricious composition. It does possess all that a good work of this type must have from the literary angle also. More than this or besides this one strikingly significant purport it has, is the note worthy point. That it does not identify the person with the qualities is a special tone. So much so it gives an idea that qualities are repairable or rectifiable. Desika does not categorize the persons but categorizes the qualities. This helps even bad men to understand their blemish and get rid of them and retrace their way. This kind of dicotyledonous treatment is rendered possible for the author because of philosophical back-ground. The Visishtadvaita Philosophy of which he was an able exponent and a defender of the system of Ramanuja, could easily impart into his works of this secular nature also the essence of his philosophical system. The key stone of this system is every human being however bad he may be, there is a chance for him to redeem himself if only he repents and retraces. This good and effective principle of redemption and restoration of even fallen men and to make them regenerate, has effectively found its way in this work also.

Tradition has it that the king of Rajamahendram by name Singhabhupala requested the Acharya to visit his court and honour him there-by. When it was declined, he lost no time to request the Acharya to despatch to him a code of conduct

through which he could be benifitted, it appears— Desika lost no time to compose this work Subhashitanivi of 144 verses and despatch it to him with his blessings. The chief features of this work are the verses are by the Acharya himself but arranged on 12 divisions called Paddhatis. Each paddhati contains 12 verses. Hence there is symmetry in its arrangement. The divisions fall under two major branches as "things desirable" and "matters avoidable." The former is to be judiciously cultivated and counted where as the latter to be carefully avoided. The author as a practical man has put the latter branch in the first five chapters and the former in 7 chapters subsequently. Nowhere he has branded a person or groups of people as wicked, incorrigible etc. but he has notified their characteristics alone. This, the expressions directly portray and there is no oblique reference of the Anyapadese type. There is no satire present as found in the work of Nilakantha Dikshita or of Kshemendra or even of Bhartrihari. So much so the appeal is becoming all the more irresistable. Because of its direct and simple nature, it does not lack poetic qualities. Allusions are found to exemplify the stand. Suggestions to extended significances are also present. Figures of speech both of sound and sense are not wanting. Clarity is not abandoned and depth of meaning is not cast off. So much so, the author has endowed this work with all the elements, to make it a good specimen of fine literary composition,

A perusal of the work with sample analysis will enrich one's endeavour. The divisions of this work are named, Anipuna, Dripta, Khala, Durvritta, Asuya, Mahapurusha, Samacitta, Sadasrita, Nitimat, Dhanadhanya, Sukavi and Parikshita. The first five as mentioned earlier deal with undesirable and avoidable aspects.

The rest seven deal with matters one should aspire for. Vedantadesika though a great controversialist and unsparing critic of opponents in his days regarding the principles of Philosophy was concerned, was a good Vaishnava to the core and could think of no evil to any one including to his arch-opponent in Philosophical debates. On the social plane he had the largeness of heart and breadth of vision. Such a person naturally could not even in a composition present a typically bad character of beyond remedy. With this back ground about Vedantadesika, if any one analyses the titles, much can be gleaned from the arrangement. Eschewing of bad elements and inducting of good happen to be the normal mode of human life. What is to be eschewed is a problem? However, if any activity and cause of activity become the source of public annoyance, then such things are branded as "bad" and avoidable. It is also likely that such things may become bad in indidual cases too. Bad is bad irrespective of the number it enfolds within itself.

What is bad and must be weeded out forthwith, is being attempted by Desika in the first section of

12 verses. He calls the first division as "Anipuna-paddhati" i.e. the way of ignorants. The word "Nipuna" means one having the power of discrimination i.e. to know things as bad and good and to separate them. In fact most of our activities are shrouded in ignorance. Not only on philosophical parlour but also in secular day-to-day experience much misery is caused because of "misunderstanding" and "wrong understanding." Likewise on a larger measure, much misery is due to ignorance–i.e. ignorance of Truth. This ignorance of Truth makes a man view things in a topsy–turvy way and he feels himself all powerful. He shuns others' views and advice. Thus he goes with straight–jacketed armour not considering other's opinions at all. Otherwise he feels himself all powerful and becomes haughty. This haughtiness shuts the penetration of other's opinion and advice into his ears and makes him stubborn and unbending. Thus be becomes affected by Paranoia. Next step to this condition is the free–of–any one attitude and as-you-like-behaviourism. That attitude and behaviour bring to him a censure. Naturally such persons are not fit to be served at all since they can neither appreciate the service nor can spare the servants from reproach. Thus in the above mentioned sentences the continuity and cogency of one defect leading to another has been well indicated. In each section slokas are composed to illustrate the central point of reference. The first in the series is "Anipunapaddhati". Discrimi-

nation comes to one because of perfect knowledge of men and matter. In the absence of that, agnana or ignorance alone remains. Verse 8 in this chapter is a very fine illustration of alluved tendencies of age and sex. "Men of questionable behaviour if they rise due to some chance and meet with a fatal fall become the object of ridicule to others like the resilient breast of a young lady at a proper age becoming a focussing point of attraction to others, later becomes fallen and not cared for. This illustration is a very good one to illuminate the ignorance of a person. The seemingly alluring position of a particular thing affects the individual and makes him take as they are and not to scrutinize beyond them. If only he does so, the allurement could not have been there. Similarly the twelfth verse means as follows. "Rama is immaculate and blemishless yet on him too the sword of tongue has been lashed mercilessly. How can Rama account for the following the slaying of a woman (Tataka), treacherous disposal of Vali, retracing a few steps on encountering Viradha. Even Rama is to be censured, what about less mortals!" In these two illustrations cited out of twelve, one can find one's ignorance alone being the cause for such actions.

Similarly in the next paddhati, one finds the ignorance fanning further ambitious ideas and imaginations. Sloka number two in this section is a very good illustration of such foolish fancies.

The swans (Andaja) live in the midst of lotuses (Pundarika). Allegators (Janardana) reside in the oceans. On the hills the pea-cocks (Nilakantha) live. well, shall they become the three-murthis? Here in this verse the pun on the words effect the double meaning for members of the trinity and other creatures. Here apparent identity is caused by similarity of names or words, or better still similarity of morphological forms cause the confusion on ill-informed. So ignorance causes arrogating tendeney. Equally effective is the last verse in this chapter. An arrogant shall never tolerate other's eminence. The verse means "if any one closes his eyes shall the sun also set, if one closes his ears shall the cuckoos also warble like the crow and not sweetly, if one circles around, shall the earth also rotate around him and can one powder the sky with one's blandishments of fist?" Here the main point is that the arrogant sees in others not their faults but his own. This condition is the result of ignorance.

The next step to this condition is wickedness. The condition of the mind leads to the generation of action and action being the visible symbol of inner thought, one finds very clearly the content of the mind. The verse three in this division is a very well illustrated one. Friendship, affinity, favour and offering of wealth are only to afflict others just like in the case of a sword". Similarly the verse ten in the same chapter is a fine example. "People in whom Sattvaguna is lost, and of no use to others, and accused of by all poor people, is a source of sin if they are seen or touched by others".

With pun on the words the same verse means, a corpse becomes a source of impurity if touched and seen. In this section we find the affectation has lead the way to automatic villainous nature.

The wickedness paves the way for wrong conduct. The second verse in this section means, "Though situated next to a learned and good Brahmin, possessing good conduct and behaviour, if he is not pure, then he cannot be blemishless". It has a side meaning also in the context of spots in the moon by the force of words like dvijaraja etc.

The main aim here is the behaviour of a person shall always reflect the inner thought. A good reflection of this idea is fully present in verse number eight. "Whose conduct is not dependable, and who do not weigh the experience of the sense organs of eye and ear, and to whom the pleasures are based on illegal and unfair means, to them even well-meant blessings turn perverse." This verse echoes the theme "as he sows, so he reaps." That means the conduct is decided by mind and how the mind is, so the behaviour is.

Vedantadesika, starting with illustrations of ignorants, passes on to haughty nature and then to wickedness. From that to ill-behaviour. Now cumilatively all connote and denote such a person is unfit for receiving service. So the fifth chapter is to deal with "not worthy of service".

Sloka number four in this section refers to Sandle-wood trees being rendered unapproachable

due to the association of snakes. "The trees are cool-yielding, good and full of fragrance, yet in association with snakes they become shunned." An ignorant and haughty is not to be approached and can never be served well. Similarly the eighth verse is also a very good illustration. "The snake that sounds like a frog, the tiger that wears the cow's mask and the enemy who honours should not be taken for granted".

So this verse also depicts the undesirable nature of a person who should not be served. Thus in these chapters, Vedanta desika has exhaustively dealt with all aspects of human enterprise in a perverse angle first and after that enunciates the principles of right conduct and behaviour. Desika is not a destructive critic and does not stop with striking down the structure but suggests an attractive alternative to fill the gap. Now on the eschewal of blemish the good or virtuous are to fill the vacuum.

Even here Vedanta desika is very clear and effective. The first one is Mahapurushapaddhati. The idea behind having this topic is to induce a medium through which right knowledge may be found. Knowledge being an abstract quality, becomes visible and manifest only through actions. It is only "great men" – Mahapurushas who can become path–finders for the rest. So the emphasis in this topic is primarily on the acquisition of right and correct knowledge. This knowledge leads one

to varieties of exemplary character-building tendencies.

Slokas seven and ten bring out the force of "knowledgeable tendency" in one.

"One who is lofty and great becomes the object of veneration for all including good men if only he is impartial, not carried away by emotions, and bears a character of upright nature". The qualifications here denote one tendency and that is –the possessor of a right knowledge will be balanced, impartial and a speaker of truth and justice. So he becomes the object of veneration to all.

The next verse means–"From the view point of a snake (–) charmer all possessing hoods become "Serpants" without any exception. But the difference between Adisesha and other hooded–serpants become revealed only during the time of the deluge". The respiration of Adisesha during deluge adds blazing intensity to the Kalagni whereas the hissing sound of the other serpants help only to eek out the lively–hood for the snake-charmer. Now in this context a really knowledgable person or person with perfect knowledge can be spotted out from the parading Charlatans. Knowledge will reveal itself.

The perfect knowledge leads one to balance of mind. He shall be unruffled by the sways of pain and pleasure. He shall maintain "Samacitta or Samata" as pointed out in Bhagavatgita.

Verses two and three form a beautiful example for the middle–course of such a Mahapurusha.

"Surya (sun) does not ignore Cakora bird and patronize Cakravaka bird alone. He shines for all". The explanation here is during day time as sun shines there shall be the absence of moon and hence it shall be to the disadvantage of Cakora which lives on the moon's rays. But the Cakravaka birds delight during the day time since they do not mate during the night for want of sight. The reference here is, good and bad are due to one's own actions and Mahajanas keep always a middle path.

"Differences of spatial and temporal nature lead to uneven and even (differences) tendencies. Night and day are mutually different and opposite yet taken as a whole day, no difference is seen at all". The influence here is men of upright character view not on individual aspects but from the middle course.

The sloka number ten in the same chapter reveals the same idea in a clearer manner. Men of upright Calibre do not look for lesser people. "The bird knowing full-well that a dark cloud alone shall pour water to quench its thirst (here Cataka) does not go after a small pond and even an ocean".

It is not mere possession of knowledge that is enough and also the keeping up of balanced mind, but everything gets confirmed only on association

with right type of persons. So this aspect becomes the theme for the next set of 12 verses. The third verse in this section means, "Egotism being perverse brings forth changes on contact with qualities; yet on contact with right type of men (great men) gets dissolved". Even in learned persons self-consciousness and self-centred nature are found but the contact with good men (Sadhus) that nature flies away. So the association with right type of men is necessary even to bring out the good aspects in one.

Man has potentialies of good and bad nature i.e. the daivic aspects and asuric aspects are latent in every human being but the evolution of the aspect depends upon the contact he has with others. Good contact brings forth good aspects and sattvic way of life and bad associations beget bad tendencies to the fore. So much so a person well-equipped in all Sastras and informative texts must seek the company of only the good and virtuous (Satpurusha). All learned men are not Satpurushas but conversely all Satpurushas are learned in the true sense of the word. So let one seek the company of the Satpurusha and one shall become "Nitiman". Niti here means good policy, maxim and path to be followed.

An adage in Sanskrit says what one learns from the teacher is only a quarter and from the books by himself is another quarter. So the other half of knowledge to obtain wisdom is only from

the world i.e. through experience. What he learns from the world is "Niti".

Such a person's life in this world is indicated in the verse two of this section.

"With **one** shall anybody understand the **two**; he shall master the **three** with the judicious application of **four;** he conquers **five** and knows fully the **six** and abandons **seven** and thus he becomes happy". Herein the golden mean is struck by any good and virtuous person. The numbers represent as follows–one–the intellect (Buddhi); two–dharma and adharma; three–friend, enemy and neutral; four–sama, dana, bheda and danda upayas; five–five sense organs of eye, ear, tongue, nose and skin; six–peace, war, march, station, creating a dilenma and reaching the goal (all pertain to Kings)–the six qualities of God as gnana, Sakti, Bala, Aisvarya, Virya and Tejas; seven–Drinking, gambling, adultery, theiving, lieing, cheating and quarrel-mongering–the seven vices.

A person of good policy whether in statecraft or in ordinary worldly affairs, knows how to place men (others) in their positions. This idea is expressed in verse ten.

"One who is clear in his policies and honours other's stance if it is on right and correct policy and calls the bluff of others, also keeps the persons of low order if friends, in their proper places".

The meaning here is the man of right policy knows how best to keep the persons in their proper places which they deserve. The next natural tendency of such a person is to help the suppliants in deserving cases. So he treats his property (money and other kinds) as a trust for being used in the proper occasion to the needy members of the society. In some texts this section is termed as "Vadanya Paddhati" (section on benevolence) where as in others it is termed "Dhanadhanya Paddhati" (section on property - money and material). Sloka number two conveys this idea very well–"Though the trees (good men) are lofty because of their good conduct and character, yet they bend for easy approach to even children (all people) due to the weight of their goodness (fruits)". The main point in this section is great men are easy of access to all without any difference–saulabhya and Vinaya are the characteristic qualities of really great men.

Sloka number ten conveys the idea as follows–"A donor without granting fully the request of the suppliant, asks him to desire more will not be approached again with another request just like a newly wedded wife shall not request her husband who has not granted her previous request". The central idea is–really benevolent persons shall gratify all the needs of the Yacakas to their capacity and will not ask them to prefer other needs. The illustration in this context is very homely and telling. The husband if he does not fulfill the

request of his beloved when he is competent, cannot expect her to prefer again another set of desires for fulfilment.

The next eleventh verse points out the chief features of a benevolent. Sweet words are really the hall–mark of a sincere and ideal donor. The verse means "A certain person (Karna) gave his skin peeling it off; another (Sibi) offered his own flesh on one occasion; a creature (dove) offered its own life (to become the food for a hungry person); a certain sage (Dadhici) gave his own back - bone (to Indra for preparing thunder-bolt); another (Parasurama) gave the entire earth; one another (ocean) offered, Mahalakshmi, Cintamani Jewel, Kalpaka tree and Iravata elephant to Devas, well even if all of them are united and given to one simulteneously, it shall not equal to a gift of even a small amount with pleasing words". So a true benefactor will speak sweetly and pleasingly.

From this trait of pleasant speech we pass to the next stage of "sweet poets". It means only poets of good order shall utter words of wisdom in a telling and impressive manner. The word "Kavi" also means-one who sees distant things–Kranta darsi. So he sees for ahead of general rut and utters the words of wisdom.

This idea becomes clearer through the contents of eighth and tenth verses.

"If a hypocrite roars even to lower the prestige of a good poet and his work, it does not harm the

true poet at all". Truth is sifted from the falsehood and however much one can parade his scholarship, the depth is found out soon and it shall expose him. The poets of true nature seldom advertise themselves and make noise.

"A true poet becomes greater by following tradition and by spreading the idea which shall be useful and purposeful to all mankind. Thus by his creations (Poetry) he spreads afar though seated at one place". A work of a true poet shall be useful to the society and it shall bear the message to the humanity. In the last section Vedanta desika deals with "discrimination or analysis". So far upto the penultimate chapter of this work we have traced the development of thought. Now in the last he enunciates the nature of an examiner or analyser since that "process" is very necessary for understanding any correct knowledge. More over only men of right knowledge can use it properly otherwise it shall be misused or abused. So the author deals with this aspect in the end.

Sloka number three means-"If any one by deft logic proves a man of superior birth as to that of a lower one, then a pure one (an intellect) exposes the argument and calls his bluff".

Using logical arguments some may try to tarnish the true greatness of good people yet only the really great shall be able to see between the arguments and arrive at a correct conclusion, Words shall mesmerise ordinary people and create belief

on hearers. Sloka nine is another illustration of disparity between things and things. "In compositions if rasas like anger, heroism, pity are aroused they are enjoyed by people but the situations of the same are really to happen before their very eyes, none shall tolerate them".

Here the poet Vedantadesika wants us to understand the differences in the worldly life and only men of superior knowledge, good conduct and behaviour can lead purposeful life whereas others are lead by the noose.

Thus in twelve chapters, and in 144 verses, Vedanta desika has brought out the model life that one should lead. It is also found in some chapters a few verses are in excess of the normal twelve. (e.g. the Nitimatpaddhati and the Parikshakapaddhati contain one extra verse each).

It is quite natural for a work like this to have interpolations due to the passage of time and the usage it could have had from different hands. What I have attempted so far is only to bring a coherent link of ideas between one section and another in this work. From the poetical angle, this work contains a lot of alankaras of high order and allusions of extensive nature. Equations are taken not only from mythological and epical literature but even from common experience. Suggestions are derived from sequential contexts and it may be surprising to many to know that this small composition has given rise to as many as 8 to 10 interpreta-

tions without any mutilation to the verbal aspect of the work. One great scholar by name Pattappaswami has offered as many as ten different interpretations to many of the verses of this work and according to him the first "anipunapaddhati" has an indication to Advaita system also.

A word about the title-Subhashitanivi-The word "Nivi" means a treasure, a knot particularly of feminine garment among other meanings. Truly this work is also a treasure of marvellous truth and practical conduct. It can fully satisfy the other meaning too. Women are by nature intutively wise. What they realise and feel about a problem soon, man has to experience and realise. So this work is a chest of such intutive knowledge. Only, one has to let loose the knot and the enjoyment of ideas is there for him to practise. So either way the title also is apt and accurate to the contents.

Thus, allusions, advice and practical wisdom are the salient teachings of this work and no wonder the Andhra King could have been more than satisfied with a work of this nature. I am glad that Sri V. Srinivasa Raghavan, the Hon. Secretary, is bringing out a translation of this work "Subhashitanivi" along with the text and one prays that it shall relive its purpose once again in this world for which it was written seven hundred years ago.

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THE SUBHASHITANEEVI—A STUDY

The Subhashitaneevi of Vedanta Desika is a short Kavya known in Sanskrit as Khanda Kavya. It is a book on morals and wisdom which go by the name Subhashita. It belongs to a species of poetic composition called Padyaa (पद्या) in which the pote goes on writing verses with varied ideas as and when they strike him. There need not be any Continuity or coherence of theme or ideas in a Padyaa though the whole chapter or work deals with a particular subject. The Paduka Sahasra of the poet is also a Padyaa. A Padyaa is divided into several chapters called Paddhatis as are the two works referred to above.

The Subhashitaneevi is a short poem in a gross of verses divided into a dozen chapters of a dozen verses each. It is unique in several respects. In the first place even the Paddhatis are named rather unusually with uncommon titles. This Kavya is neither devotional nor philosophical, unlike the other works of the author. It is didactic in its import and is intended to serve as a corrective to mankind by exposing its foibles and frailties and instructing it in the valuable norms of right social behaviour. The poet has accomplished this noble objective by means of humour, satire, analogy and

examples gathered from classical lore. The work contains several ethical and moral principles and lays great stress on the higher values of life. Perhaps this is the only work of the author which can be called secular, that is to say which avoids dealing inextenso with the attributes of God or the subtleties of religious doctrines or theological dogmas. Still there are occasional references to these aspects in an indirect way as also to other systems of philosophy which are dealt with obliquely through jibes. This has been made possible by a free recourse by the poet to Slesha or the Greek paranomasia in which the words constituting a verse are interpreted in different ways according to their varied meanings each supplying a distinct idea. Profound scholarship and a mastery of the language are required to Comprehand all the possible ideas in a sloka and the majority of the slokas are open to several interpratations some over a dozen even. This aspect of the work renders it a superb kavya of which dhwani or suggestiveness is the most important ingredient.

According to tradition, an Andhra king by name Simha Bhoopala, who had cherished great reverence and devotion to Vedanta Desika, sent emissaries to him requesting him to send him some words of wisdom, obviously desiring to get benefited by the poet's profound scholarship and supreme wisdom. The poet readily obliged the king with this kavya to the latter's great delight. This view is fortified by the fact that the ninth

chapter entitled Neethimath Paddhati is a dissertation on the cordinal principles of statecreft, which is useful only to a king.

The slokas turoughout are couched in simple, sweet and familiar words and are apt to create the impression to a superficial reader that this is a very simple work, while in fact it is not. The deceptive simplicity of the Slokas indeed renders their proper understanding very difficult. The long compounds, unfamiliar words, high-sounding expressions and complex metres which generally work the style of the author are significently omitted in this Kavya. This is perhaps due to the fact that the simple and pleasing style employed herein is intended to be a compensating factor to the mental strain that the reader has necessarily to be put to in interpreting the slokas which are suggestive of several ideas. In short every Sloka has a smooth exterior and a rough interior. This aspect can be illustrated by the following sloka:

हरिकरपुष्करहंसं हारमणीनां प्रसूतिमिव लक्ष्म्याः ।
पित्तेन पाञ्चजन्यं पीतं पश्यन्भिषज्यतु कम् ॥ [१–५]

[Whom is he who sees Panchajanyam, which is a swan resting on the lotus of Lord Vishnu's hand and which is the birth-place of the pearls constituting Lakshmi's necklace, yellow on account of jaundice, going to cure?]

The main idea is that a person who has a grave deficiency, without knowing it, accuses another of some defect which, in fact, does not exist but which arises out of a mis-apprehension on the part of the former and even offers to cure the same. This Sloka, though seemingly simple, is suggestive of many ideas which require a clear understanding and acute comprehension. Rarely does any man realise his own deficiency, which blinds him to the merits of others. As a result of his defect he finds fault with others unjustly even as a jaundiced man sees everything yellow though wrongly. He thinks that he is all right and is even competent to cure others of their defects. The words 'Panchajanya', 'Hari' and 'Lakshmi' are used to indicate the greatness and blemishlessness of the persons whom the defective man finds fault with. Even an ordinary conch is white. Need it be said that the Panchajanya, the best among its class, is peerless so far as the white colour is concerned? The pearls are sufficiently white. According to poetic convention pearls come out of conches among several things. The conch which produces milk-white pearls should necessarily be white beyond description. For the pearls which constitute a necklace to Lakshmi than whom there can be no greater or more refined connoisseur, cannot but be snow-white. Not content with these descriptions the poet further states that the Panchajanya is a swan perched on the lotus-like palm of Lord Vishnu. If such an object appears to be yellow to a particular man, one can easily imagine the extent

of his jaundice. Such a man boldly undertakes to give out correctly the colours of various things in this world. His audacity and foolhardiness are indeed appalling. Though this Sloka deals with but one faculty of man namely that of vision, it suggests that it should be applied and extended to all the other faculties of man as well. Modern society is composed of men many of whom are of the type described by the poet, who cautions the discerning folk to beware of them. Thus we see in our midst ignorant people accusing the learned of ignorance and even attempting to enlighten them. Whom can they enlighten or improve or who can enlighten or improve such people asks the poet quite pertinently.

Another aspect of this kavya is the free use of Slasha by the poet almost throughout. Though a master poet rarely indulges in literary artificialities as the introduction of slesha, still this kavya warrants it because of its suggestiveness or Dhvani for which slesha is indispensable. The poet's skill in this respect is remarkable and the following sloka will bear testimony to this.

जोषमेकपदे स्थित्वा संनिकृष्टान्क्षणात्घसन् ।
बहिर्दर्शितसंशुद्धिर्बकव्याहारमर्हति ॥ [४–६]

[Observing silence, consistently remaining in one and the same position, harming those who approach him and appearing to be pure outwardly, one deserves to be called a crane.]

The poet comes down heavily upon hypocrites who are silent and reserved, lest others will discover their evil designs. Secondly they simulate steadiness by holding on to a fixed position and appearing to be consistent. Thirdly they are harming those who place complete faith in them and approach them for help, guidance and enlightenment, Lastly they appear to observe the rules of religion and custom strictly so as to be called purists by the people.

The crane is represented as the symbol of hypocricy by poets. Manu also says 'बकवृत्तींश्च वर्जयेत्' (Abandon the acts of the crane) The crane is silent in the river-bed, stands by one leg as though it performs tapas or penance, pure and clean outwardly and swallows all the fish that come near it. Hence it is taken to be the embodiment of hypocracy. In respect of the crane this Sloka can be translated thus.

[Remaining silent, standing on one leg and appearing clean outwardly, the crane devours (the beings) that come near it.]

This admits of another interpretation regarding Bakasura who was living in a village called Ekachakrapura which the word एकपद denotes. He was remaining quietly and by appearing to be harmless went on swallowing the victuals that were sent to him daily by the villagers in turn in a cart drawn by two bullocks with a driver as well as the bullocks and the driver. This was because originally he was

killing and eating the villagers indiscriminately as also their cattle. unable to bear the atrocities committed by him, the villagers met the demon in a group and by persuasion made him accept their offer that every day a cartload of victuals of all kinds and drinks would be sent to him in a double-bullock cart with a driver in turn and he should devour them and be content with it for the day. This practice was going on for long. When the Pandavas came to the village and stayed in a house, the mistress there of, was weeping bitterly as on that day it was her turn to send food for the demon and as she had to send her only son as the driver of the cart to be devoured. Kunti, the mother of the Pandavas, consoled the lady and offered to send her son Bhima as the cart-driver. Accordingly Bhima drove the cart, consumed all the food intended for the demon and in the fight that ensued had even killed him and thereby rid the village of this standing menace.

A fourth interpretation also is possible. It is about another demon Bakasura, who being sent by Kamsa to kill krishna at Gokulam was slain by krishna in the end. This Bakasura also looked quiet, remained at a particular spot where cows and calves used to drink water in the yamuna, appeared clean outwardly and stealthily devouring some of the cows and calves, all the while desiring to swallow krishna if and when he came nearby. Knowing this, krishna killed him.

The various interpretations are intended to bring home the cardinal point that people should avoid hypocrites and should discriminate between honest men and hypocrites and should not be carried away by mere external appearances. The stories of the two Bakasuras serve as examples to the theory that hypocrites cannot prosper for long and will ultimately be destroyed.

Another important aspect of this Kavya is the free use by the poet of Anyokti (अन्योक्ति) or Anyapadesa (अन्यापदेश) as it is also called, in which he desires to lay stress on a particular point by speaking about something else and the intention of the poet is gathered from the suggestive meaning which the poet's words give rise to prove this the following verse is apposite:

दष्टसारङ्गयूथोऽपि दंष्ट्रानखरवानपि ।
भूभृत्कटकसंस्थोऽपि सारमेयो न सिंहति ॥ [२–६]

[Not with standing the fact that a dog gnaws a herd of deer, possesses piercing teeth and claws and rests on hill-tops, it does not become a lion].

Both a lion and a dog are possessed of sharp teeth and claws, both are capable of killing and eating even the entire deer constituting a herd, and both of them stand and remain on hill-tops. On that account a dog can never become a lion. Here. the poet does not at all desire to speak about the dog or the lion. His only purpose is to emphasise

the point that one who is devoid of merits will not become great merely by aping the great and by putting on their accoutrements. Inherent merit determines the greatness of a person and not the outward imitation of the great. This idea is obtained by a clear understanding of the meaning of the Sloka from its Dhvani or suggestiveness. Thus in anyoktti the poet says something but means something else. The thing said suggests the thing that is intended and serves as an example for the latter. The example here contains a veiled satire.

Still another aspect of the poem is the humour which the author depicts in several slokas and its purpose is served by Slesha. The following Sloka illustrates this :

परचित्तैकनिरताः पुत्रादिष्वप्यसंगिनः ।
योगिनामनुकुर्वन्ति विशृङ्खलधियः खलाः ॥ [३–१]

[Bad men who are always engaged in thinking about others, who are not interested in their sons. etc. and whose minds are not controlled, resemble the yogis who always think about God, who are detached from their sons etc. and who have a free mind (shorn of evils).

The comparison of bad men with yogis is indeed amusing. The similarity is only in the words used to describe both but which have to be interpreted differently. Thus wicked men are always thinking

of harming others and so their thoughts are directed towards others (पर) always. But the yogis always think about God which is indicated by the word पर. Secondly the wicked folk have no attachment to their own children on account of irresponsibility. The yogis, on other band, are really detached from all mundane things and so they are not attached to their kith and kin as ordinary people are. Lastly the wicked are wayward and do not have any mental discipline So their minds are free and unrestrained. But the yogis have shed all evil emotions and are having a free and uninhibited mind.

Yet another aspect of the Kavya is its satire. On many an occasion the author gives vent to his feelings of sorrow and disappointment at the utter lack of discernment on the part of people. When he feels strongly he introduces satire. Most of the slokas in the last (परिक्षित) Paddhati are full of satire and out of that we can cite following verse as an example.

मन्ये किन्नरमुख्यानां मौनं जगति सांप्रतम् ।
मशककणितं यत्र वीणास्वनविकल्पितम् ॥ [१२–८]

[I think it is proper for leading kinnaras to assume silence in this world where the humming of the mosquitoes is (treated) on a par with the sound of the Veena.]

Kinnaras are divive singers and their only vocation is singing. where is the place for such divine singers in a world which is incapable of distinguishing the sound of the Veena from the humming of mosquitoes and take and treat both alike? Better they become completely silent without exhibiting their art. This is an exhortation to artists and scholars not to waste their feculties on incompetent people. Where there are no good connoisseurs, there is no place for the artist to show his skill 'अरसिकेषु कवित्वनिवेदनं शिरसि मा लिख मा लिख मा लिख' says a poet. It means 'O! god! don't ordain that I should exhibit my artistic skill before people who are not connoisseurs! This reminds us of John Galsworthy's exhortation to artists to abandon their art and become dentists and wreak their vengence on the teeth of the public, who do not have any sense of appreciation of good art.

Apart from the general aspects of the kavya mentioned above, here and there the poet refers to matters falling within the domain of thelogy and religion, for the benefit of the readers. Thus he chooses to speak highly of the greatness of the grace of the Acharya or Preceptor in the following Sloka.

एकयैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत् ।
न तत्तिसृभिरष्टाभिः सहस्रेणापि कर्हिचित् ॥ [८–१०]

[That which can be acquired by the preceptor's one eye (goodwill) or two eyes (glances) cannot be

acquired by three eyes or eight eyes or even a thousand eyes]

This Sloka deals with the greatness of the Acharya's grace. Grace is technially called कटाक्ष which literally means the casting of one's glances or to be more clear, the seeing of another with a kindly look. One eye or one glance of the Acharya means his कटाक्ष or grace in the form of a heartfelt blessing that the disciple should become great and prosperous. Instead of wishing the disciple well mentally as conveyed by the word एकया (by one Kataksha or mental blessing without even seeing the disciple) the Acharya may cast his two gracious glances (with his two eyes) which is indicated by the word द्वाभ्यां. The benefits which accrue out of the कटाक्ष or grace, cannot be vouchsafed either by three eyes–the three-eyed Lord sivaor by eight eyes-the eight - eyed Brahma - or by thousand eyes - the thousand - eyed Lord Vishnu. The grace of the preceptor is superior in effect to the grace of Siva, Brahma or Vishnu. Lord Vishnu has a thousand eyes as per the Vedic passage 'सहस्रशीर्षा पुरुष: सहस्राक्षस्सहस्रपात्' thousand eyes may refer to indra also as he too is possessed of a thousand eyes and is known as सहस्राक्ष. But after mentioning the names of Siva and Brahma, the auther would inveritably think of Vishnu only as the other member of the Trinity (त्रिमूर्ति). According to the poet what the Acharya can confer on his disciple, even the त्रिमूर्ति's cannot confer.

Occasionally the author refers to the ancient Puranas and justifies some of the acts of the characters which are the objects of adverse criticism. By doing so he impresses upon the readers that simply because the ill-informed and uninitiated people level criticism on some acts of great men, they should not be denigrated. Note the following Sloka:

निरवधिगुणग्रामे रामे निरागसि
वागसिस्फुरणमुषिता लोकावदन्ति सदन्तिके।
वरतनुहर्तिं वालिद्रोहं मनागपसर्पणं
परिमितगुणे स्पष्टावद्ये मुधा किमुदासते ॥ [१–१२]

[Those people who are led by sword-like tongues engaged in accusing others, proclaim in the presence of good people that Rama the immaculate and repository of innumerable good qualities killed a woman (Thataka), did harm to Vali and retraced his steps once (while fighting khara). Will they keep quiet (on seeing) people with limited Virtues and apperent vices and waste the golden opportunity?]

Some adverse critics delight in criticising others indiscriminately. Even Rama, a blemishless hero and the storehouse of all good qualities cannot escape the ouslaughts of their criticism. They accuse Rama of killing a woman Thataka which is prohibited by the sastras, of the slaying of Vali by hiding himself and while the former was fighting with Sugriva, which is against the

principles of Dharma yuddha and of having retraced his steps while fighting khara, which does little credit to a warrior and even tells upon his valour. They do not realise that Thataka was a dreadful demon and turned out to be a menace to the sages of the forest and Viswamitra asked Rama more than once to kill her straightaway when the later hesitated. The killing of Vali was accomplished by way of punishment for the very cruel treatment he meted out to Sugriva. Rama never intended to fight with Vali for there was no reason for that. Vali himself was convinced that Rama was right in killing him. The retracing of the footsteps by Rama during his fight with Khara was not out of fear or want of valour, but because of Rama's desire to avoid the blood splashes which were gushing forth from khara's body as a result of the injuries caused by Rama's arrows. These three acts of Rama which are the objects of criticism and condemnation very often, are justified by well informed and discerning critics. Will the adverse critics keep quiet if they have to judge people with limited virtues and more vices? The author's idea is that all of us are having only a few good qualities, if any, and are possessed of may vices. Hence men cannot escape the destructive criticism of indiscriminate critics who will be blind to our virtues.

This sloka occurs also in the Sankalpa suryodayam and it exposes the jealousy of people who have no mind to speak well of others but who are bent upon finding fault with even those who are

faultless like Sri Rama. This serves even as a consolation to those who may be upset by the criticism of others.

It is noteworthy that the poet who is capable of several feats in the art of literary production, is fully conscious that it is a gracious gift of God and he is not in any way responsible for the acquisition of this precious faculty. Says he in his own inimitable way as follows:

मनुव्यासप्राचेतसपरिषदर्हा क्वचिदियं
सुधासिक्तासूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकट सन्ध्यानटजटा-
परिभ्रान्ता पङ्गोरुपरि यदि गङ्गा निपतति ॥ [११–१२]

[Speech soaked in nectar and worthy of the galary of poets like Manu, Vyasa and Valmiki, itself (sometimes) desires its inherence in ordinary people. Who can prevent the Ganga which is swirling on the hairlock of the divine evening dancer (Nataraja) which is so vast as the craggy Vindhya Mountain, if it chooses to fall on the head of a cripple?]

Poetic faculty is a gift of God and even a very ordinary man acquires it all of a sudden by the sheer grace of the Almighty. That is how may persons have become poets who can be proud of sweet and excellent speech comparable to that of Manu, Vyasa and Valmiki. According to tradition

Kalidasa was such an one. Our poet feels in a fit of great humility that he himself is the recipient of nectarine speech by the grace of God and not by any extraordinary merit in him. This verse also occurs in the Sankalpa Suryodayam and Dramidopanishadsara by the author. This sentiment is indeed lofty and a proof of the poet's greatness. It is heightened beyond measure by the introduction of the Sloka in the end of the Sukavi Paddhati, whose opening Sloka describes an ideal poet thus:

अपङ्किलधियश्शुद्धाः साधुमानसवृत्तयः।
वमन्ति श्रुतिजीवातुं ध्वनिं नवरसास्पदम् (११–१)

[With minds unsullied by bad ideas, pure, (endowed) with healthy mental attitudes, (poets) pour forth suggestive (Kavyas) rooted in the nine Rasas or sentiments and which enliven the Vedas like (the swans) who turn away their minds from mud and dust, who are pure, who long for the lovely Maanasa lake and who produce an ever-new sound worthy of being heard.]

This verse applies to poets and swans. Curiously neither of the two words, which is the subject does appear in the Sloka. The name of the chapter is Sukavi Paddhati. Sukavi means good poets and from the title of the chapter we have to supply the word ourselves. Likewise सु means good, क means water and वि means bird. Good water bird should be interprated as the swan, it being the best among aquatic birds. Great poets are compared

to swans and the adjectives used are to be applied for both as per the rules of Slesha.

The swan, according to poetic convention, is the symbol of purity even as the crane is the symbol of hypocricy. The characteristics of an ideal poet are described in this verse. The author himself satisfies all the requirements of an ideal poet and this is suggested by the Sloka. A poet should have an untarnished mind without prejudices and unhealthy emotious. He should be free, open and receptive of all good things. Besides, he must be good not only in precept but also in example. His mental attitudes should never be unhealthy and they must be noble and agreeable. In his literary compositions Dhvani or suggestiveness should be the leading trait and it should be rooted in the Navarasas with which the whole work should be interspersed. With these traits the poet must pour out beautiful slokas which will serve as elucidation of the eternal verities of life contained in the Vedas. In other words they should be a reflection of the Vedic truths.

The Sloka is suggestive of another meaning. हंस means a Sanyasin. The plural may be taken to refer to prior Vaishnavite Acharyas like Yamuna and Ramanuja. They had minds which were spotless, they were pure in thought, word and deed, their mental attitudes and activities were godward and hence perfect and they produced works like the Stotrarathnam and Sri Bhashyam, which help us to

understand the Vedic truths and whose mere recital fills one with all the joy accruing out of all the Rasas.

The poet himself gives an estimate of this kavya in the second sloka itself.

प्रमितिपरिष्कृतिमुद्रा सहृदयहृदयैस्समर्पिता कविभिः ।
भवति सुभाषितनीवी परगुणचोरैरहार्यार्था ॥ (१–२)

[The Subhashitaneevi, which is marked by its proper composition and literary flourishes and which is incapable of being stolen by plagiarists is being presented by a poet who is well disposed towards scholars].

The unique feature of this work is its sweet and mellifluous style and its suggestiveness or dhvani which is peerless, which together cannot be easily imitated or adopted by other poets. The words, the context, the suggestive ideas all should go together to arrive at the correct meaning of the work and nobody can plagiarise from this work any one of these items. A plagiarist should rewrite the whole verse that even in the proper context and if he does it he will be simply copying Vedanta Desika's work and not composing a new work himself. This is what the author means by अहार्यार्था ।.

The Commentator gives more than a dozen interpretations to this Sloka. The numerological interpretation is very interesting. In Sanskrit,

numbers are reckoned in the manner stated hereunder in a way known as the कटपयादि sankhya. It is this :

क, ख, ग, घ, ङ, च, छ, ज, झ are respectively 1, 2, 3, 4, 5, 6, 7, 8 and 9.

ट, ठ, ड, ढ, ण, त, थ, द, ध are respectively 1, 2, 3, 4, 5, 6, 7, 8 and 9.

प, फ, ब, भ, म are respectively 1, 2, 3, 4 and 5.

य, र, ल, व, श, ष, स, ह are respectively 1, 2, 3, 4 5, 6, 7 and 8.

ञ and न represent 0 (zero).

The above letters may be juxtaposed in any manner but the digits should be read from right to left. Thus जय is 18, पर is 21, नव is 40, पनस is 701 and so on and so forth. It is not necessary that the consonants should be super imposed by the vowel 'अ' as written above so as to represent the respective numbers. Whatever may be the superimposed vowel on a consonant, it is the Consonant that matters and the number is denoted by it accordingly. Thus the word शुभाशी: is used for 545 and चिन्मयि for 156. The words may mean something else in the Sloka wherein it occurs but if interpreted numerologically they should represent the said figures.

In this Sloka the poet gives an account of the total number of verses in the Kavya, the number of chapters it is divided into and even the members of the two parts which form a dichotomy of this kavya. In this verse the poet desires us to read the digits not from right to left as per the mathematical rule but in the reverse order namely from left to right. And he indicates this with the word सह्रदय which means "has it occurs" This serves as the key to find out the numbers herein. One may ask whether the poet has not committed a breach of the mathematical rule by asking us to read the digits from left to right. No, he has not; for, this sloka has nothing to do with mathematics. The poet has written it in a different content for a different purpose and with a different objective. The juxtaposition of the letters in the words comprising the sloka makes a numerological interpretation possible and the poet himself gives the key 'सह्रदयह्रदयै:' which he spots out by the word मुद्रा. Putting all these words together, the numerological interpretation suggests itself to the reader.

प्रमिति means limit or extent and here it should be taken as referring to calculation. The next two letters परि means 12. The letters कविभि: stand for 144 which is the total number of the Slokas constituting the Kavya. The same total is reached in another way also from the word सुभाषितनीवी। सुभा. is 74; षित is 66; नी stands for 0 and hence has to

be left out; वी is 4; adding 74, 66 and 4 we get 144, the actual number of the slokas in the kavya. There are other words in this verse which indicate that by multiplying 12 with 12, thereby suggesting that each of the 12 Paddhatis contains 12 Slokas, we get 144 and no addition, subtraction or division is necessary पर is 12 and its guna meaning squared implies multiplication of 12 with 12. From the word समर्पिता, let us take सम. स is 7 and म is 5. 'स' when prefixed to words will mean good. From that indication we have to understand that 7 Paddhatis (6 to 12) deal with good men and things and the remaining 5 paddhatis (1 to 5) as represented by 'म' deal with bad men and things. It is to be noted that throughtout the digits are to be read from left to right as opposed to the primary rule of mathematics.

The poet has indicated in a veiled manner the reason for his choosing 12 as the number of verses comprising a Paddhati and the number of Paddhatis constituting the Kavya. The expression परगुणचोरै: literally meaning the stealing of others' merits suggest that परगुण or परत्वगुण are six in number, namely, ज्ञान (Knowledge), बल (Strength), ऐश्वर्य (Prosperity), वीर्य (Valour), शक्ति (power) and तेजस् (effulgence or alluring trait) चोर is a योग in astrology and while looking into the almanac for an auspicious time for any function through पञ्चकं if the remainder is 6 while calculating the

time is inauspicious as चोरयोग. Thus परगुण's are completely auspicious and चोर wholly inauspicious. The two 6's put together become 12 which is the number of the Slokas in a Paddhati and the Paddhatis in the work. The combination of the auspicious and inauspicious suggests that the work deals with both good and bad, the former being extolled and the latter being condemned. The word नीवी means a handful, a knot, a treasure-chest etc. etc. सुभाषितनीवी can be interpreted in any manner according to the meaning we give to the word नीवी, considering the shortness of the work, quite probably the author's interpretation is 'A handful of wise words', or a little of wise sayings. It is upto the readers to interpret it in any manner they like.

Thus the Subhashitaneevi is one of the mature works of Vedanta Desika, wherein the poet has given full expression to his versatile literary faculties. It touches mankind at all levels, it exposes human frailties threadbare, it serves as a corrective to mankind and provides the reader with a lot of information which in its turn confers sound wisdom.

R. V. SESHADRI
Advocate, Madras.

॥ श्रीः ॥

॥ सुभाषितनीवी ॥

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे संनिधत्तां सदा हृदि ॥

अनिपुणपद्धतिः ॥

इह खलु भगवान् वेङ्कटनाथार्यः कवितार्किकसिंहः सर्वतन्त्रस्वतन्त्रः राजमहेन्द्रनगरस्थित(सर्वज्ञ)शिङ्गक्षमावल्लभेन एकलव्यन्यायेन शिष्येण विशिष्ट-श्रीवैष्णवधर्मविविदिषया श्रीरङ्गनगरस्थितस्य वेदान्तदेशिकपदेऽभिषिक्तस्य स्वस्य निकटं प्रति श्रीवैष्णवेषु प्रेषितेषु तदर्थं रहस्यसंदेशतत्त्वसंदेशौ श्लोकं च कंचित्—

'सत्त्वस्थान्निभृतं प्रसादय सतां वृत्तिं व्यवस्थापय
त्रस्य ब्रह्मविदागसस्तृणमिव त्रैवर्गिकान्भावय ।
नित्ये शेषिणि निक्षिपन्निजभरं सर्वंसहे श्रीसखे
धर्मं धारय चातकस्य कुशलिन् धाराधरैकान्तिनः ॥'

CHAPTER I

Unskilled Path

प्रथमसुजनाय पुंसे मह्यमपि प्रथमदुर्जनाय नमः ।
सर्वं हतः कृतं यौ सकृदुपकारापकाराभ्याम् ॥ १ ॥

1. A bow to the Great Lord who is the first (best) good man and to me who is the first bad man; both of whom by doing good or evil once will wipe off all the evil or good done so far respectively.

प्रमितिपरिष्कृतमुद्रा सहृदयहृदये समर्पिता कविभिः ।
भवति सुभाषितनीवी षड्गुणचोरैरहार्यार्था ॥ २ ॥

2. The original book of wise sayings is a proper presentation of literal and figurative meaning of words, is composed by poets whose hearts are fully charged with poetic fervour and its sense cannot be easily stolen by others.

पश्यति परेषु दोषानसतोऽपि जनः सतोऽपि नैव गुणान् ।
विपरीतमिदं स्वस्मिन्महिमा मोहाञ्जनस्यैषः ॥ ३ ॥

3. It is natural for human beings to see the non-existent faults in others and not to see the existing merits in them. With respect to themselves the reverse is the case i.e. they do not see the existing faults and see the non-existing merits. This is the effect of the collyrium of illusion to their vision.

यत्र पयःप्रभृति स्वं भुक्त्वासत्यानुषक्तधीश्चोरः ।
पशुवृत्तिगणे तस्मिन्नपि नाम यशोदयावृत्तम् ॥ ४ ॥

4. 'Can there be any glory, or mercy or conduct in a thief who is fit to be counted among 'those who, after having enjoyed milk and other wealth in another's house, is prepared to speak untruth or pretends to speak the truth?

हरिकरपुष्करहंसं हारमणीनां प्रसूतिमिव लक्ष्म्याः ।
पित्तेन पाञ्चजन्यं पीतं पश्यन्भिषज्यति कम् ॥ ५ ॥

5. How can a man (doctor) who by himself is suffering from biliousness and therefore sees the white conch which is like a swan in the lotus-like hand of Lord Vishnu and is like the source (birth-place) of the gems in the necklace of Goddess Lakshmi yellow, cure the diseases of others?

Note.: The idea that the poet wants to convey is that if a doctor wants to cure diseases of his patients, he must himself be free from them first. Compare the saying, 'physician heal thyself before healing others.'

स्फटिकः स्वभावशुद्धः स एव सन् सहति सर्वमारोपम् ।
भवति न तत्रानास्था तदुपाधिषु वा भवत्यास्था ॥ ६ ॥

6. Quartz which is by nature pure and being that bears all allegations. Even then there is no indifference to it and there is no attachment (belief) in the allegators.

Notes - Even though several charges are made against a person who is spotless in his character, he will neither suffer any dishonour nor will the persons who level such charges be honoured.

स्थलपरिशोषितजलधेः सविधे संजातडम्बरं जलदम् ।
प्रहसन्ति पाण्ड्यनद्यः शुक्तिमुखैर्मौक्तिकस्त्यानैः ॥ ७ ॥

7. The rivers flowing in and around Pandya country laugh at the cloud which is making a lot of noise in the very presence of the great sage Agastya, who drank the ocean(s), through the mouth like shells which are full of pearls.

Notes - The idea here is that when a man who knows very little boasts of his knowledge in the presence of a great scholar, ordinary people who are around make fun of him.

प्रतिपन्नवामदृष्टिः स्तन इव कश्चित्समुन्नतोऽप्यधिकम् ।
पतनमधिगम्य समये परिहासरसावहो भवति ॥ ८ ॥

8. A certain person who, though at the height of his glory becomes the laughing stock of all, when he attains a fall at the proper time, like the breast of a lady, after gaining a crooked view of things and becoming haughty of his attainments.

बहु विदधत्युपकारान् गुप्त्वा दुरितं प्रकाशयति तेजः ।
सुहृदि विहिताहितमतिर्यन्न प्रत्युपकरोति न तत् ॥ ९ ॥

9. Because a person is not favourably inclined towards a friend who has helped him in many ways and who after having secretly disclosed his sin does

not publish it, therefore he does not return good for good.

Notes - There are many people in this world who are so ungrateful as not even to acknowledge the many benefits received from their friends, who will be immensely pleased if their deeds are merely heeded leaving alone a substantial return for them.

तान्घ्नन्ति हन्त शान्तं येभ्यः सिद्ध्येयुरसितवर्त्मानः ।
अगणितनिजप्रणाशैः किमाश्रयाशैरनाश्यमिह ॥ १० ॥

10. What is not destroyed in this world by those people who eat their own shelters, whose lustre is not fit for any consideration, who follow the black path or vicious road and who burn those very people who are responsible for their prosperity and success.

Notes - Just as fire consumes anything and everything indiscriminately including the very wood which enhanced its brilliance, has a smoky path and is nothing in lustre when compared to the sun and the moon, so also the ungrateful wretches in this world destroy their own benefactors.

नवदलपुटे कल्प्या यस्य प्रभोरपि तल्पर्धा-
र्नटपरिबृढो यस्याधस्ताच्छ्रमं शमयिष्यते ।
वटविटपिनस्तस्याङ्कूराननुत्कटपल्लवान्
स्थपुटचटकापेक्षी भिक्षुः प्रतिक्षणमीक्षते ॥ ११ ॥

11. A beggar who is desirous of preparing a vessel for drinking, sees every second the tender sprouts of the great Banyan tree, in the centre of the fresh leaf of which, the thought of a bed for the

great Lord Vishnu occurs and at the bottom of which Lord Siva, the best of dancers desires to pacify his exhaustion.

Notes - When the very sight of the Banyan tree, a fresh simple leaf is fit for the Lord's bed and shady bottom is fit to wipe out the exhaustion of Lord Siva due to dancing, it is indeed unfortunate that a wicked beggar should think of cutting off hundreds of its tender sprouts. The world is full of such wicked men full of selfishness.

निरवधिगुणग्रामे रामे निरागसि वागसि-
स्फुरणमुषितालोका लोका वदन्ति सदन्तिके ।
वरतनुहतिं वालिद्रोहं मनागपसर्पणं
परिमितगुणे स्पष्टावद्ये मुधा किमुदासते ॥ १२ ॥

12. People whose power of vision has beeu stolen by the flashes of the sword like words speak ill of even Sri Rama who is an inexhaustible storehouse of virtues, who is free from blemishes by saying that he killed a woman, killed Vali in an unbecoming manner and that he stepped back a little in his fight with Khara, Dushana and others. Such being the cause, will they be indifferent at all when they see with joy a person who has limited virtues and whose faults are clear?

Notes - It is the nature of wicked men to find fault even in virtuous persons. They will be overjoyed when they see a person full of clear blemishes.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां
अनिपुणपद्धतिः
प्रथमा ॥

दृप्तपद्धतिः ॥

दुर्विदग्धाः केचन परोत्कर्षासहिष्णवः परसाम्यलाभाय तद्धर्मानभिनयन्ति, नैतावता 'सुमेरुशिखरस्थोऽपि काकः किं गरुडायते ?' इति न्यायेन तदीयोत्कर्षः संभवति, तेषां च निकर्षः संभवति इत्यभिप्रायेण दृप्तपद्धतिरारभ्यते ॥

CHAPTER II

The Path of the Arrogant

तदेव गृह्णतां नाम च्छागमण्डूकरासभैः
तिसृणां तावता हन्त मूर्तीनां किमिहागतम् ॥ १ ॥

13. (1) Even if sheep, frogs and asses take the names of the Divine Trinity namely Brahma (Creator) Vishnu (Preserver) and Siva (Destroyer) respectively, alas! it is of little consequence to them.

Notes - Even if the proud and arrogant people exploit the great by using their names and credentials for themselves, it makes very little for them.

अण्डजाः पुण्डरीकेषु समुद्रेषु जनार्दनाः ।
नीलकण्ठाश्च शैलेषु निवसन्तु न तेन ते ॥ २ ॥

14. (2) Let the swans live in lotuses like the Creator Brahma who is seated on a lotus, let the

crocodiles live in oceans like Lord Vishnu who sleeps in the milky ocean and let the peacocks live in mountains like Lord Shiva who lives in Kailasa; But all these can never be as powerful as the Trinity.

Notes - Arrogant persons can never become like good and noble men by merely bearing their names and trying to imitate some of their functions and even by their association. It is impossible for them to abandon their nature.

कामं लिखतु संस्थानं कश्चिद्रूपं च भास्वतः ।
अभित्तिविहितालम्बमालोकं विलिखेत्कथम् ॥ ३ ॥

15. (3) Let a painter draw, in as best a manner as he can, the picture of the Sun, its shape and its colour, but how can he draw the benefit of lustre which does not require the wall for its presentation.

Notes - An arrogant person may try to put on the airs of a man shining with philosophical knowledge and wisdom, but he can never imbibe into himrelf the inherent lustre of true knowledge.

अपि सत्पथनिष्ठानामाशाः पूरयतामपि ।
अगस्त्यवृत्तिर्मेघानां हन्त मालिन्यकारणम् ॥ ४ ॥

16. (4) Alas! the cause of pollution (the black colour) of the clouds which are moving in the skies (wedded to virtuous paths) and which are filling all the quarters (fulfil all the desires) is due to the drinking of the waters of the ocean like the great Sage Agasthya.

Notes - Good and generous people become the objects of censure if they happen to be arrogant in their dealings.

अस्तु तावदगस्त्येन जह्नोर्महिमनिह्नवः ।
का कथा तस्य बालस्य विश्वग्रासेऽप्यतृप्यतः ॥ ५ ॥

17. (5) If the glory of the Sage Jahnu (who drank the river Ganga) is coveted by that of Sage Agasthya (who drank the oceans in a single sip), how great should be the glory of the child (lying on the Banyan leaf) who devours the entire universe and is not satisfied.

Notes - There will always be one greater than the other, the greatest being the Supreme Lord. While one should be humble and surrender to Him there is no cause for pride or arrogance in the discharge of the duties enjoined on him.

दष्टसारङ्गयूथोऽपि दंष्ट्रानखरवानपि ।
भूभृत्कटकसंस्थोऽपि सारमेयो न सिंहति ॥ ६ ॥

18. (6) Even though a dog, bites herds of deer (elephants), has sharp teeth and nails to kill the wild animals and stays in the camps or beds of kings who go a hunting or lives in hill slopes, it cannot be real lion.

Notes - There are certain people in this world who try to put up a show that they are experts in philosophical learning but with all that they can never equal real scholars in their worth.

सत्पथं छादयन्मित्रमपि व्यालस्तमोमयः ।
अतीतपर्वा जगतामदृश्यः सहसा भवेत् ॥ ७ ॥

19. (7) Rahu, in the form of a serpent and full of darkness, covering (eclipsing) even the Sun in

the sky, suddenly vanishes from the world after the crucial time is over.

Or

A wicked person full of jealousy and hatred blaming even his friend who is virtuous, transgressing all limits of etiquette and decency, will be unfit to be seen by the public.

धुर्याणामपि सत्कार्ये गुणशालिविमर्दिनाम् ।
अनागमविदां युक्तमपनीतेर्निवारणम् ॥ ८ ॥

20. (8) It is quite appropriate to prevent the unethical attitude of those who destory the good deeds of the virtuous and who are not aware of the religious rules and their implications even though they are placed at the helm of affairs.

Notes - It is absolutely necessary to put an end to the atrocities of the proud and arrogant who abuse their position and power.

बलोत्तरेण हरिणा नागमल्लविभेदिना ।
सृगालः साम्यमाकाङ्क्षन् शौर्याधिक्यं न विन्दति ॥ ९ ॥

21. (9) A jackal desiring resemblance with a powerful lion which is capable of breaking the head and temples of an intoxicated elephant will not certainly obtain an excess of prowess. It is something like Paundraka Vasudeva trying to resemble Sri Krishna, the slayer of the Elephant Kuvalayapida, the wrestlers and other demons or Ravana trying to resemble Sri Rama.

Notes - A proud man boasts of his strength which is non-existent in him.

सुदर्शनभृता कश्चिदजहत्कीर्तिमत्सरः ।
महाशान्तपदाकर्षी जलजन्तुर्निगृह्यते ॥ १० ॥

22. (10) An arrogant person who possesses ordinary intellectual attainments, without desiring to abandon his spite against reputed people, and trying to make fun of those people who are highly tranquil by virtue of their profound scholarship, will be brought to his senses by a person full of philosophical understanding. The illustration of how a crocodile which did not want to leave the lake full of clear water and which wanted to drag the foot of a great elephant was controlled by Lord carrying the Chakra or disc, is suggested in this verse.

गतिर्व्योम्ना किं तद्गरुडमभिटङ्केत चटकः
पिबत्वम्भः क्षारं न खलु कलशीसूनुरलसः ।
कलः कण्ठे नादः क इव मशकः किन्नरपतिः
कथंचित्साधर्म्यं क्षिपति न हि वैधर्म्यनियमः ॥ ११ ॥

23. (11) How can the movement of a sparrow in the sky be equal to that of Garuda, the King of Birds? Let a man who is suffering from indigestion drink salt water, can he therefore be equal to the might of the great Sage Agasthya, can the sweet music of a mosquito at any time be equal to that of a Kinnara, a celestial musician? Therefore the

existence of a resemblance somehow between two things does not throw away the vast difference that exists between them in essential things.

Notes - Merely because there is similarity in a single point between an ordinary person and a great man, the former should not become arrogant.

निमीलयतु लोचने न हि तिरस्कृतो भास्करः
श्रवः स्थगयतु स्थिरं परभृतः किमु ध्वाङ्क्षति ।
स्वयं भ्रमतु बालिशो न खलु बम्भ्रमीति क्षितिः
कदर्थयतु मुष्टिभिः कथय किं नभः क्षुभ्यते ॥ १२ ॥

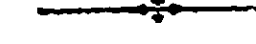
24. (12) Let a person shut his two eyes, the Sun therefore does not disappear; let him shut his ears firmly, the cuckoo therefore does not sing like a crow; let a fool wander himself, the earth therefore does not wandar; let him torture the empty space with his fists, the sky is not in any way agitated.

Notes - Thus an arrogant person, not being able to bear the fame of great men, tries to resemble them in name or dress but cannot at all reach that level.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य
श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां
दृप्तपद्धतिः
द्वितीया ॥



खलपद्धतिः ॥



अथ खलजनस्वरूपमाह---

CHAPTER III

The Path of the wicked

परचिन्तैकनिरताः पुत्रादिष्वप्यसङ्गिनः ।
योगिनामनुकुर्वन्ति विशृङ्खलधियः खलाः ॥ १ ॥

25. (1) The wicked persons like yogins, always indulge in the wealth or thoughts of others (Supreme Brahman), and are not inclined to associate themselves with sons, brothers and other relatives and their minds are always unrestrained.

Notes - The main purpose of the wicked is to accuse the good under some pretext or the other. The comparison of the wicked to yogins is sarcastic and pointed.

आत्मार्थं युक्तचित्तानां मित्रमण्डलभेदिनाम् ।
अतिलङ्घितलोकानां न बन्धः केन चित्कचित् ॥ २ ॥

26. (2) There is no system or restraint or relationship by anybody anywhere, in respect of the wicked, whose mind is always bent on selfish ends, who do not pay heed to the advice given by groups of friends and who disregard the suggestions of great men.

स्नेहः शैत्यं प्रसादश्च कोशत्यागश्च जायते ।
आसन्नपरपीडार्थं निस्त्रिंशस्यासितात्मनः ॥ ३ ॥

27. (3) Wicked men (with the main purpose of harming others who are nearby) whose hearts are unclean (block) like that of a sword, make friendship first, then speak soft words, behave in a smiling and gentle manner and even go, ultimately, to the extent of parting with some money (pretending to help - not really).

जनित्वाऽपि महागोत्रे निम्नगा वक्रचेष्टिताः ।
वैपरीत्यं वितन्वन्ति समेषु विषमेषु च ॥ ४ ॥

28. (4) Wicked men, even though born in a aristocratic family are crooked in their activities and behave inimically towards friends and good people and friendly towards enemies, like rivers which are born noble, on great mountains move in a curve and make even places uneven and vice versa. It is in their nature to act in this manner.

उत्पथा दुर्नदाः केचिद्बहुभङ्गभ्रमाविलाः ।
तटस्थानपि निघ्नन्ति तरसा भिन्नसेतवः ॥ ५ ॥

29. (5) Some wicked people who have become very wealthy through evil means and who are agitated due to mental disturbances as a result of insults from many sources criticise even those good people who do not interfere by crossing all limits of decency.

Notes - Fault-finding is the main job of the wicked. They are like overflowing rivers with many waves, which destroy by their speed even those who stand on their banks.

केनचिद्दान्तकृत्येन कुलगोत्रविमर्दिना ।
मदेन बहुधा भिन्नं मातङ्गं मन्यते जनः ॥ ६ ॥

30. (6) All people will consider him, who, by changing his dress into that of a saint, conceals his pedigree and birth and who is polluted in many ways by infatuation as an untouchable.

अनेकमुखपापात्मा छद्मसंदर्शिताश्रमः ।
कर्बुरप्रकृतिः कश्चित्कापेयकलहोचितः ॥ ७ ॥

31. (7) A wicked person who commits sins in secret, is full of various kinds of sin, puts on the show of a celibate or a mendicant, has a polluted nature and indulges in quarrels like monkeys.

Notes - The whole world is deceived by people who call themselves pious and detached, but spend their nights secretly in illegal conjugal associations.

छलिनं सत्कथानर्हं स्वात्मोपहतजातिकम् ।
न निगृह्णाति यः काले सोऽपि सभ्यैर्निगृह्यते ॥ ८ ॥

32. (8) He who does not prevent a man, who lives by cheating others, who is unfit to listen to the stories of good men or good anecdotes and who has cast off his caste by living a loose life, from entering a sacrificial or a sacred place will himself

be abandoned by the members who have assembled there.

Notes - Wicked men lead a loose and immoral life and have no ethical standards. If they are not ashamed of their own acts and do not rectify how can they be rectified by others ?

निगिरन्तो जगत्प्राणानुद्गिरन्तो मुखैर्विषम् ।
दूरतः परिहर्तव्या द्विजिह्वा जिह्मवृत्तयः ॥ ९ ॥

33. (9) The sight, touch and other such things of those persons who do evil (harm) to others, whose qualities and acts are publicly commented upon by pitiable persons and who have lost their vitality (spiritual and physical) will certainly be in for misery and sin.

Notes - The idea in this verse is - people should always avoid any kind of contact with wicked men, as it is a sin even to see the wicked.

अकिंचित्कारिणां दीनैराकृष्टगुणकर्मणाम् ।
अघाय गतसत्त्वानां दर्शनस्पर्शनादिकम् ॥ १० ॥

34. (10) Tale bearers who are cowardly in their behaviour, who devour the lives and property of the people of the world and who vomit poison from their faces should be avoided even from a distance.

Notes - Wicked men should always be kept at a distance.

अधिकोन्नतैरपि सुदारुणान्वितै-
रसकृद्भ्रमत्पशुगणाङ्घ्रिपीडितैः ।
विधिसिद्धनैकगुणसस्यसम्पदां
विरसस्वभावकठिनैरलं खलैः ॥ ११ ॥

35. (11) Those people to whom various kinds of wealth in the shape of grain have come by the Grace of God, should have nothing to do with wicked people even though they are educated and in high position, who are followed by cruel acts or persons, whose feet are touched by idiots who are always (more than once) wandering by their side for small favours, who are by nature hard-hearted and who are always fond of picking up quarrels.

Notes - The faces of the wicked should not even be seen under any circumstances. It is always safe to be satisfied with what one gets by God's Grace.

मुक्ताहारनिषेविता अपि न तद्वृत्त्यै दिशन्त्यन्तरं
वन्धे गाढविमर्दनेऽपि न जहत्यन्योन्यसंपीडनम् ।
उष्णो शीतलतामुपेत्य शिशिरे प्राप्ते भजन्त्युष्णतां
कामान्तःपुरचेटिकाकुचतटीकाठिन्यवन्तः खलाः ॥ १२ ॥

36. (12) wicked people who are as hard (cruel) as the bosoms af the servant-maids of the harem of God Cupid, do not give an opportunity to find a living for those who serve them without food and drink at their doors, do not acquire the qualities of

the good men though they are imprisoned and severely sacked and become soft before a cruel person and hard-hearted before a saintly and soft person.

Notes - There is a beautiful fun in the words which apply equally to the bosom and to the wicked persons.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य

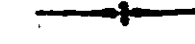
श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां

खलपद्धतिः

तृतीया ॥



दुर्वृत्तपद्धतिः ॥



'आचारहीनं न पुनन्ति वेदा यद्यप्यधीताः सह षड्भिरङ्गैः । छन्दांस्येनं विजहत्यन्तकाले नीडं शकुन्ता इव जातपक्षाः,' 'न विद्यया केवलया तपसा वापि पात्रता । यत्र वृत्तमिमे चोभे तद्धि पात्रं प्रचक्षते ॥', 'सर्वागमानामाचारः प्रथमं परिकल्प्यते,' 'कुलमाचारकर्मणा' इत्यादि-भिर्वृत्तस्यावश्यकत्वमभिप्रेत्याह—

CHAPTER IV

The path of the Mean

गुणजालप्रकर्षेऽपि धीवरत्वेऽपि जन्मतः ।
सर्वतीर्थावगाहेऽपि नीचवृत्तिर्न शस्यते ॥ १ ॥

37. (1) The mean mentality of a person who is full of the net-work of merits, who is by birth extremely intelligent and who has taken a bath in all sacred rivers or served under excellent masters, can never be praiseworthy, like the fisherman.

Notes - Even here there is a pun on the words used.

द्विजराजाङ्कसंस्थोऽपि सन्मार्गाचारवानपि ।
विशुद्धिरहितः कश्चिन्न विन्दत्यकलङ्कताम् ॥ २ ॥

38. (2) Any person, though in close association with a Brahmin though full of good habits will not attain spotless fame if there is no purity of thought in him.

Notes - All actions performed should be pure.

अवक्रस्तारकाधीशः परिपूर्णप्रियोदयः ।
प्राचीं दिशमतिक्रम्य पतनं प्रतिपद्यते ॥ ३ ॥

39. (3) Even though a person is straightforward in his dealings, is the foremost of those who help others in their troubles and is dear to all, himself being full in all respects, will be considered as having fallen if he does not follow the path of the ancients, like the full moon who transgresses the Eastern Quarter.

पततां हन्त केषांचिद्भजते मलिनात्मनाम् ।
विशुद्धवर्णयोगोऽपि विपरीतनिमित्तताम् ॥ ४ ॥

40. (4) The association of even pure and sinless people with those who are fallen and polluted will be the cause for more sins.

Notes - Certain sinners, with punishment, will commit more sins.

पतनानन्तरं कृच्छात्प्ररूढः शुद्धिमानपि ।
द्विजः संछाद्यते कश्चिदधरेणापि रागिणा ॥ ५ ॥

41. (5) Even though a member of the first three classes is purified after a fall by the observance of certain religious observances and is famous, will be covered by a low-born person fond of committing sin, like a fallen tooth which is covered by the red lower lip, even after it is replaced by a fresh one.

Notes - Not to commit a sin is much better than committing a sin and being purified by observance of vow.

जोषमेकपदे स्थित्वा संनिकृष्टान्क्षणाद्ग्रसन् ।
बहिर्दर्शितसंशुद्धिर्बकोऽप्याहारमर्हति ॥ ६ ॥

42. (6) Standing on one foot, or in private silently in one place, a person putting on the show of a mendicant and external purity and eating in a second all food which is nearby in a manner that people will never say that a portion of it has been eaten deserves to be called a crane.

Notes - The world is full of hypocrites.

द्विजस्य सितपक्षस्य कवेरपि निरस्यते ।
न हंस इति साजात्यं गतिशब्दितवृत्तिभिः ॥ ७ ॥

43. (7) Even though a crane is an aquatic bird with white wings like a swan, yet its similarity is not recognised by movement, sound and character and it is not a swan.

Notes - Even though the crane has certain points in common with the swan, their identity cannot be established as there are differences in movement, sound and capacity.

अव्यवस्थितवृत्तानामभिन्नश्रुतिचक्षुषाम् ।
अधर्मार्जितभोगानामाशीरप्यहितोचिता ॥ ८ ॥

44. (8) The benedictors of persons whose behaviour is wavering, who do not distinguish between what is palatable or acceptable to the ear and the eye and whose pleasures are earned through unrighteous means, will not be for the benefit of persons to whom it is given.

दुष्टैरारोपितः कश्चिदनर्थक्रिययान्वितः ।
असत्कारेण गृह्येत विरुद्धाकारवेदिभिः ॥ ९ ॥

45. (9) A certain sinless person who has been accused of having committed sinful acts by wicked persons who know full well that he is not really the sinner, will not be properly treated and honoured.

Notes - It is the nature of evil persons to unnecessarily throw the blame on the virtuous and put them to trouble.

तमः स्वभावमलिनं वृत्त्यालोकोज्झिताश्रयम् ।
दण्ड्यं मित्त्रेण राज्ञा च दृष्टदोषान्वयं विदुः ॥ १० ॥

46. (10) Wise men say, that a person who is polluted by his evil nature, who, always by profession indulges in the performance of evil deeds, by the support of powerful evil deeds, is punishable by his friends or will-wishers or by the king only after his son comes to light.

जातिमात्रशरणा बहिष्कृताः केचिदादृतजघन्यवृत्तयः ।
रोषणा विपरिधाविनो मुहुर्ह्रेपयन्ति जनमुज्झितह्रियः ॥ ११ ॥

47. (11) Certain evil persons who take refuge under their high birth or caste, who are ex-communicated as being unfit for association with good people, who indulge in doing evil things only, who are angry with those who say that what they are doing is not all right, who wander fruitlessly hither and thither and who have left off all sense of shame, make good people bend their heads in shame.

आलोकावधि यद्वशेन सुगतिं विन्दन्ति भूतान्यसौ
दृष्टिस्नेहवशेन सा वितनुते वंशे भुजंगभ्रमम् ।
दक्षा भोगिषु केषुचिद्विषमितां दृष्टिं निहन्तुं क्षणा-
त्तानप्याशु विनाशपेत्क्षणरुचिः काचित्क्षणस्फूर्जथुः ॥१२॥

48. (12) That vision which helps all animate creatures to move properly so long as the sunlight shines, will create the illusion of a serpent in a bamboo when it is smeared with a special ointment. That very vision, existing in certain poisonous snakes is capable of destroying anything in a second. A certain flash of light ring will instantaneously destroy even that poisonous vision.

Notes - By a desire to torture others even the vision which helps people to attain salvation, will be completely lost.

Thus in this section, the arrogance and atrocities committed by the evil doers are described in a nice way.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां

दुर्वृत्तपद्धतिः

चतुर्थी ॥

असेव्यपद्धतिः ॥

CHAPTER V

The Path of those who are not fit to be served

कठिनः कृशमूलश्च दुर्लभो दक्षिणेतरः ।
कश्चित्कल्याणगात्रोऽपि मनुष्यैर्नोपजीव्यते ॥ १ ॥

49. (1) A certain person who is hard-hearted. who hates without cause who is not easily accessible and who is discourteous, will not be approached by men for shelter even though he is born in a respectable and noble family.

Note : This verse has the reference to the Meru mountain in which gods are supposed to live through pun on the words.

दृष्टपङ्का प्रतिपदं स्यादल्पसरसः स्थितिः ।
काले घनरसैर्योगेऽप्यसेव्या जीवितार्थिभिः ॥ २ ॥

50. (2) The state of a small pond which is marshy at every step is not fit to be used by thirsty people even though it has contact with the waters of the cloud which prop from the sky during the rainy season.

Notes : Mean man though appear to be good occasionlly are not to be trusted since their true qualities may appear again.

सतः सत्त्वविहीनानां सत्त्वयैवापराध्यतः ।
कथंकारं प्रतीकारः कल्पकोटिशतैरपि ॥ ३ ॥

51. (3) How can there be any remedy even after hundreds of crores of millions of years pass by for people who have no vitality in them (who do not associate of their own accord) and who do not tolerate the state of other people.

अपि संतापशमनाः शुद्धाः सुरभिशीतलाः ।
भुजंगसंगाज्जायन्ते भीषणाश्चन्दनद्रुमाः ॥ ४ ॥

52. (4) Even sandal trees which are by nature capable of pacifying heat, pure and cool and fragrant are terrible to look at by their association with serpents.

Notes - Even good people become source of fright by evil associations.

नीचानुसरणान्मन्ये निसर्गपरिशुद्धयोः ।
गतिः कुटिलतां याति गङ्गायमुनयोरपि ॥ ५ ॥

53. (5) The movement of two persons who by nature are pure and straight become crooked by following the mean path just as that of Ganga and Yamuna flowing on the low level.

Notes - All good and evil are the result of good or bad associations.

मित्रे भवति वैमुख्यं मैत्री दोषाकरेण च ।
अपि तीर्थप्रसूतानां कैरवाणां रजोभृताम् ॥ ६ ॥

54. (6) People, though born out of sacred parents, who appear spotless but are revengeful in their attitude are averse to friends and friendly with the evil persons, like the blue lotuses which close before the Sun (Mitra) and open before the moon (Doshakara).

Note : Notice pun on the word, Mitra and Doshakara.

अपि निर्मुक्तभोगेन स्वान्तःस्थविषयेक्षया ।
असद्भावाय जायेत जिह्मगेन सहासिका ॥ ७ ॥

55. (7) The association with a crooked person who outwardly appears to have renounced all worldly enjoyment but inwardly thinks of those will always lead to evil.

Notes - Association with hypocrites results in wickedness.

मण्डूकरा‌विणं सर्पं गोमुखं च मृगादिनम् ।
न सुहृत्त्वेन मन्येत मानयन्तं च वैरिणम् ॥ ८ ॥

56. (8) A serpent which cries like a frog, a tiger which has the face of a cow and an enemy who honours should be considered as unfriendly.

Notes - False appearances deceive a person.

घोरास्त्यक्तमिथोवैराः सौकर्यवदुपद्रवे ।
दण्डेनापि न भज्येरन्पापकुण्डलिमण्डलाः ॥ ९ ॥

57. (9) Terrible sinners like snakes abandoning their mutual animosities torture people who can be easily victimised, are not thwarted even if punishment is meted to them. They continue to torture the good.

अनाकलितमानुष्याः क्षमासंस्पर्शवर्जिताः ।
प्रतिबुद्धैर्न सेव्यन्ते पूर्वदेवविरोधिनः ॥ १० ॥

58. (10) Those people who do not consider human values, who are free from even the touch of forbearance and who are Rakshasa-like and inimical to good are not served by those who are well versed in all the Sastras and in whom there is awakening.

अमित्रे विश्वासः श्वपचकरके सौमिकरसः
कपाले गङ्गाम्भः खलपरिषदङ्के सुजनता ।
परिक्षीणाचारे श्रुतमनुपनीते च निगमः
स्वतःसिद्धां शुद्धिं त्यजति विपरीतं च फलति ॥ ११ ॥

59. (11) Belief in an enemy, the soma juice in the vessel of an untouchable, waters of Ganga in the hollow of a skull, goodness on the lap of an assembly of evil doers, vedic lore in a person who has no conduct and vedic studies in a person who has not been initiated into vedic studies loses its

material purity and results in just the opposite manner.

तरतु विवित्सयाब्धिमधिरोहतु शैलतटं
धमतु च धातुवर्गमधिगच्छतु शस्त्रमुखम् ।
तदिदमरुन्तुदं यदुत बह्ववधाय भिया
धनमदमेदुरक्षितिभृदङ्गणचङ्क्रमणम् ॥ १२ ॥

60. (12) If there is a desire to earn a lot of money on the part of a person, he may cross the ocean, he may climb a mountain, he may blow up the bellows to begin alchemical operations such as making gold etc. or he may practice archery or engage in military feats - all this is no doubt somehow tolerable but indeed the movement with fear in the presence of power-mad and wealthy kings can never be performed with impunity.

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य
वेदान्ताचार्यस्य कृतिषु सुभाषितनीव्यां

असेव्यपद्धतिः

पञ्चमी ॥

महापुरुषपद्धतिः ॥

एवमज्ञानमूलदोषपद्धतीः प्रणीय अनन्तरं ज्ञानमूलगुणविषयपद्धतयः प्रणीताः। तत्र सकलगुणानामाश्रयत्वान्महापुरुषस्य महापुरुषपद्धतिः प्रथममुक्ता—

CHAPTER VI

The path of the Great

सतामेव खपुष्पत्वं येषां यत्सदसत्त्वयोः ।
न जातु तस्य तत्ताभ्यामिति तेषां स विश्वदृक् ॥ १ ॥

61. (1) He has a universal vision who manifests extraordinary knowledge even among those who profess to know much. For among the two things good and bad or existing and non-existing it is the usefulness of only those that are good or existing that prevails.

सन्नियोगेन शिष्टानां वर्णादीनां स्वसूत्रतः ।
प्रवृत्तिं च निवृत्तिं च न भिन्द्यात्साधुशब्दवत् ॥ २ ॥

62. (2) A person who has understood the meaning of the word Sadhu, should not tear asunder,

the indulgence or the non-indulgence of people who are wedded to certain natural aphorisms of their own, by virtue or their belonging to a particular sect or caste.

मुक्तानुगुणवृत्तानां भजतां पावनीं गतिम् ।
नित्यं विष्णुपदे वृत्तिस्तारकाणां सितात्मनाम् ॥ ३ ॥

63. (3) People, who have renounced the world, who follow the holy path, who are noble and pure souls and who help their fellow-beings in crossing this ocean of worldly existence, always concentrate their attention on the lotus feet of Lord or on the utterance of his name.

धर्मसेतुनिविष्टानामचलानां गरीयसाम् ।
दक्षिणोत्तरवृत्तीनां दृष्टिः पापनिवर्तिनी ॥ ४ ॥

64. (4) The vision of those people, whose mind is always set on the performance of righteous acts, who are immovable or unwavering, who are always bent on removing ignorance on the part of men and whose profession it is to follow the rules prescribed in the sastras, is sinless.

अनङ्गीकृतकामानामनुमानार्हवर्ष्मणाम् ।
धृतनिर्मलतीर्थानां भूतिलेपो विभूषणम् ॥ ५ ॥

65. (5) The association with wealth of those people who do not desire material wealth and

happiness, who are worship or meditation incarnate and who have a clean and accurate knowledge of all the principal sastras, is an ornament to them.

Notes - The wealth of the devotees of the Lord will be spent for His worship.

अनन्तख्यातिसंपन्नः शुद्धसत्त्वः सधीबलः ।
धत्ते बहुमुखं भोगं श्रुतिदृष्टिस्थिराशयः ॥ ६ ॥

66. (6) A great man who is full of endless fame, pure vitality, intellectual power and vedic vision and determination enjoys in a variety of ways (with a spirit of detachment).

अहार्यः सर्वमध्यस्थः काञ्चनद्युतिमुद्वहन् ।
सत्प्रदक्षिणयोग्यत्वमुपयाति महोन्नतः ॥ ७ ॥

67. (7) A great and noble man, who cannot be carried away by the views of others, who is impartial to all, who bears the lustre of gold (i.e. pure and substantial knowledge), will always be worthy of being worshipped by saints in the same manner as God is worshipped in temples.

पुण्यगन्धाः सुमनसः प्रबुद्धाः समयागमे ।
शिरसा परिगृह्यन्ते सादरं त्रिदशैरपि ॥ ८ ॥

68. (8) Those great men who are fragrant by their meritorious deeds, who are pure at heart and who have acquired the knowledge of the vedas and the sastras will be prostrated even by gods at their feet like fragrant flowers.

अनुकर्तुमपह्नोतुमतिवर्तितुमीक्षितुम् ।
अशक्ये तेजसां पत्यौ मित्रतानुमतिक्षमा ॥ ९ ॥

69. (9) Friendship with a noble soul who is resplendent because of acquisition of spotless knowledge is the only thing that is possible as it is impossible either to imitate, or obliterate, or eclipse or even to look at him, as in the case of the thousand rayed Sun-God shining in the sky.

अहितुण्डिकदष्टीनामशेषा भोगिनः पदम् ।
न संवर्ताग्निसारथ्ये स्थाता यन्मुखमारुतः ॥ १० ॥

70. (10) All serpents will fall victims to the power of the snake-charmers (catchers) but not that serpent Sesha whose facial breath stands as an assistant to that powerful fire at the time of deluge.

Notes - Ordinary people fall a prey to the charms of this material world but not noble persons.

गरुत्मति सुपक्षतां गिरिधुरंधरे धीरता-
मुदन्वति गभीरताममृतदीधितौ सौम्यताम् ।

विवस्वति च दीप्ततां विधिरुपादधानश्चिरा-
दनर्घगुणचित्रितं किमपि चित्रमासूत्रयत् ॥ ११ ॥

71. (11) The creator, taking the following good qualities from those noted for them, namely good wingedness (partiality towards the good) from Garuda, stability from Himavan, the Lord of Mountains, depth from the ocean, tranquility from the Moon, lustre from the Sun, created the picture of a great and noble person, after giving a careful consideration for a long time.

Notes - The author seems to be thinking of Sri Rama who is described as possessing all the noble qualities. The another indicates that normally the creator is prone to create entities of asymmetrical tendencies but once out of sheer curiority created a perfect being. Compare Kalidasa's description of Parvati in Kumarasambhava.

प्रशस्तिं विन्दन्ति प्रशमसुखदिव्यामृतसरि-
त्प्रलीना धन्यानां परिषदि न संपत्तिसरितः ।
अमित्रोपक्षेपक्षणविगलदात्मीयपृतना-
हठामर्दत्रस्यद्द्रमिडभटजङ्घाजवभृतः ॥ १२ ॥

72. (12) The rivers of wealth, which bear the speed of knees of the soldiers of the Dravida country, who are frightened by the severe rush of their own army running pell-mell in all directions the moment they hear the onslaught of the enemy, do

not get any praise or recognition in the assembly of persons whose desires have been pacified by the celestial nectar-river of tranquility.

Note: If the good are penurious then it is not the mistake of theirs but it is the illuck of the wealth that is dissociated with them.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां

महापुरुषपद्धतिः

षष्ठी ॥

समचित्तपद्धतिः ॥

अथ समचित्तत्वं महाजनस्य धर्म इति समचित्तपद्धतिरारभ्यते—

CHAPTER VII

The Path of the (Impartial) equanimous

पुंसः कस्य चिदास्थाने द्विजेन्द्रः सूरिसेविते ।
गुणवत्पक्षपातेऽपि मध्ये तिष्ठति मानभृत् ॥ १ ॥

73. (1) In the assembly of a king full of scholars a Brahmin stands as a mediator between persons who argue among themselves even when the party which is merited, is on the point of being defeated.

चकोरानादरं देवश्चक्रवाकस्य चादरम् ।
विवस्वान् नाभिसंधत्ते विश्वमेतत्प्रकाशयन् ॥ २ ॥

74. (2) The great Sun God, illuminating this entire universe shows neither cordiality to Chakravaka birds (which cohabit during day times) nor indifference to the Chakora birds.

Notes - The Sun shines impartially. Even so great men.

देशकालविशेषेण विषमत्वं समत्ववत् ।
निशादिवसयोर्दृष्टमहोरात्रस्य न क्वचित् ॥ ३ ॥

75. (3) Depending on the time and place, the differences in the duration of night appear to be equal, but never so in the case of whole day which is of constant duration.

Notes - Good people are like the day unchangeable and impartial.

प्रतिगृह्णाति जीमूते प्रत्यर्पयति वा स्वयम् ।
अपूरणमपांपत्युः पूरणं च न लक्ष्यते ॥ ४ ॥

76. (4) The non-filling and filling of the ocean is not seen either when the cloud is taking from or returning to the ocean.

Notes - In the same manner great men are unaffected by losses or gains.

छिद्रं जनयतां नीचैरच्छिद्रं बिभ्रतामपि ।
त्रासहीनाः सुमणयः स्वभावादुपकुर्वते ॥ ५ ॥

77. (5) Good gems, by nature, shower benefit even upon those who create holes at the bottom or wear them without making such holes.

Notes - Great men shower benefit upon (even at their own cost.) all even if afflicted.

अनुज्झितसुहृद्भावः सुहृदां दुर्हृदामपि ।
सम इत्येव भाव्योऽपि नम इत्यभिभाष्यते ॥ ६ ॥

78. (6) A man, who has not abandoned his friendly relations with good and bad people alike, will be considered highly respectable even though he can be thought of as equal or impartial.

मरुद्भिः पीड्यमानोऽपि संत्यक्तोऽपि दिवानिशम् ।
विषयस्नेहरहितो रत्नदीपः प्रकाशते ॥ ७ ॥

79. (7) The light of a gem shines day and night even though it is tormented by winds and is abandoned and even though it has no vessel or oil which is essential for any ordinary lamp which is put out by winds.

जनयत्यनले दाहं शमयत्यपि तोयदे ।
अभिन्नैः स्थीयते पुण्यैराश्रमारण्यपादपैः ॥ ८ ॥

80. (8) The sacred trees of the hermitage stand unaffected or unperturbed whether the wind generates a wild fire or a cloud pacifies unlike the trees of the forest.

अहार्येण कदाप्यन्यैरसंहार्येण केनचित् ।
तितिक्षाकवचेनैव सर्वं जयति संवृतः ॥ ९ ॥

81. (9) A person who is covered by the coat of endurance which can never be taken away by others

and which cannot be destroyed by anybody, conquers all (both internal and external enemies).

अमृतस्यन्दिनं कश्चित्कृष्णमेघं द्विजः स्मरन् ।
उदन्यया न वेशन्तमुदन्वन्तं च वीक्षते ॥ १० ॥

82. (10) A certain bird (the Chataka) meditating upon the black cloud which pours nectar like water, does not even look at a pond (with mire) or a sea (with salt water) even though he is suffering from thirst, even as a devoted Brahmin meditating upon the cloud-like Sri Krishna, the giver of immortality does not care to look at an ordinary man who is after all the giver of material wealth.

विदधातु धाम तमसा कृतेन किं
यदि वा न वेत्ति न विधिर्न वा वयम् ।
प्रथमोपकारि चरमं यतस्ततः
प्रतियोगीनो भवति तस्य सार्थता ॥ ११ ॥

83. (11) May the Creator create luminous bodies like the Sun. What is the purpose of his creating the darkness? The Creator certainly knows it and we also are not unaware of it. Because the latter i.e. darkness is beneficial to the former, the usefulness of darkness, the counterpart of light is established.

विषयेष्वपि दोषगन्धहीनः
प्रलयेऽपि स्थितिमक्षयां दधानः ।

विषमेष्वपि भावयन्समत्वं
पुरुषः कोऽपि हृदि स्थितः प्रजानाम् ॥ १२ ॥

84. (12) (The supreme Lord of all, who is free from even the smell of misery while incarnating in different forms, who is in a non-perishable state even at the time of Deluge, and who feels equality even in odds, is in the heart of all people). The one person who is free from any elation due to prosperity and not sunk in adversity and behaves evenly (balanced) in times of crisis is always adored by all.

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु सुभाषितनीव्यां

समचित्तपद्धतिः

सप्तमी ॥

सदाश्रितपद्धतिः ।

CHAPTER VIII

The Path of those who associate with the good (the Shelter Giver)

सुवृत्तस्यावदातस्य कलापूर्णस्य सत्पतेः ।
क्षणलेशग्रहेऽपि स्यादतीर्थस्यापि तीर्थता ॥ १ ॥

85. (1) Even an impure person becomes pure and good by the slightest and momentary contact with such person who has a spotless character, clean at heart, a scholar and first among the virtuous.

Note: During the lunar eclipse, even ordinary waters become holy like Ganga.

प्रतिपत्प्रासितः प्रागप्यापदा सत्पदाश्रितः ।
राजा तदितरो वापि नोपरागेण गृह्यते ॥ २ ॥

86. (2) A King or any other person (who is arrogant, though in adversity) taking shelter under good and pious people even before the acquisition of real knowledge, will never be tormented by passions like anger and greed.

Note: Eclipses do not torment the sun or the moon before Prathama Tithi either after Full moon or New moon.

विषमो गुणभेदेन विकारान् जनयन् क्रमात् ।
समये महता योगादहंकारः प्रतीयते ॥ ३ ॥

87. (3) The arrogance or pride, which is uneven and opposed to his prosperity will gradually disappear in course of time at the proper moment though it generates all sorts of disturbances in him resulting in the performance of sin, by the association with the great.

स्वदृष्टिप्रतिघातेऽपि स्वच्छे क्वचन शोभनः ।
तत्र ह्यभिमुखः स्वात्मा झडित्येव प्रकाशते ॥ ४ ॥

88. (4) In a great man who is free from sin, even an obstacle to his vision will be auspicious. His own self will quickly shine when it stands face to face.

शिक्षके हरिताकारो मेरौ नीलतनुर्द्विजः ।
अपूर्ववर्णवद्भाति सत्यनिष्ठे च कौशिकः ॥ ५ ॥

89. (5) A green coloured bird like the parrot learns all the alphabets from अ from the teacher (unprecedented colour is acquired); A black bird like the crow sitting on the peak of the gold mountain gets the golden tinge in an unprecedented manner; the Sage Viswamitra changed his caste in an unprecedented manner by his association with Sage Vasishta wedded to truth.

कलङ्किनि जले क्वापि सौरं प्रतिफलन्महः ।
तमोऽपहत्वं तनुते समृद्धिं च दिने दिने ॥ ६ ॥

90. (6) The knowledge of a scholar being reflected in a sinful person who is full of ignorance and whoever he may be, through instructions out of unconditional compassion, will cause not only destruction of his ignorance but also causes improvement in his knowledge, even as the pencils of rays of the Sun reflected on the spotful watery Moon remove darkness.

स्वतश्चैतन्यहीनस्य विषमच्छिद्रभागिनः ।
कस्याचित्प्राज्ञमूलाः स्युः पुरुषार्थप्रवृत्तयः ॥ ७ ॥

91. (7) The main aims in life of a person who is by nature or as a result of his past actions without knowledge and who is always indulging in sensual pleasures or caught in odd circumstances, have their roots in the precepts that they receive at the hands of the wise and the learned.

महान्तं पुरुषं प्राप्य कंचित्सत्त्वप्रवर्तकम् ।
प्रतिबुद्धो जनस्तेन परमं साम्यमश्नुते ॥ ८ ॥

92. (8) Having reached that great Being who directs those who meditate upon Him towards the vital things a man wakes up i.e. realises and in course of time attains the highest equality with Him.

सूत्रं रत्नसमावेशाच्चर्म सत्पदसंश्रयात् ।
तदभेदेन गृह्येत तृणमप्यस्त्रमन्त्रणात् ॥ ९ ॥

93. (9) A thread by its contact with gems, the footwear by its contact with the feet of great and good men and a piece of straw, which is charged with the incantation of sacred hymns will have to be taken as not being different from their respective associates.

एकयैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत् ।
न तत्त्रिसृभिरष्टाभिः सहस्रेणापि कर्हिचित् ॥ १० ॥

94. (10) That which a person attains by one look or even two looks of the preceptor cannot be obtained by three or eight or even one thousand looks of any other person.

Note-The Second half of the verse refers to Siva Brahma and Indra also.

नद्यास्तोयं त्रिदशसरिता राजनीतिः सुकीर्त्या
काव्यालापस्त्रियुगकथया कायवानात्मबुद्ध्या ।
दारप्रीतिः प्रजननधिया जन्तुहिंसा मखेन
प्रज्ञाहीनः परहितविदा संगतः शुद्धिमेति ॥ ११ ॥

95. (11) Street water by its association with the celestial Ganga, political morality with fame, poetic composition with the tale of the Lord, a human being with the knowledge of the self, conjugal love with the thought of good progeny, cruelty to animals with sacrifice and an ignorant person with a learned preceptor become pure and stainless.

विभुर्बन्धं प्राप्य व्यतनुत विमुक्तिं व्रजभुवां
स्वतन्त्रोऽसौ धूर्तः स्वयमजनि सूतश्च भजताम् ।
प्रतिज्ञां स्वामौज्झत्स्वपदतटिनीसूनुसमरे
महद्योगात्प्रायो वहति महिमानं तदधिकम् ॥ १२ ॥

96. (12) The Supreme Lord having been born as Sri Krishna (being imprisoned in this worldly existence) brought salvation to all those who were born in Gokula; though completely independent, still became an ambassador to the Pandavas and a charioteer to Arjuna; in the bettle with Bhishma (son of the river-born from his foot) he abandoned his own vow that he will not touch any weapon. All this carries with it a lot of glory because of its association with the great.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां

सदाश्रितपद्धतिः

अष्टमी ॥

नीतिमत्पद्धतिः ॥

CHAPTER IX

The path of the Morally Great

विक्रमाक्रान्तभुवने समे षाड्गुण्यशालिनि ।
भजति स्थिरतां लक्ष्मीः कस्मिंश्चित्पुरुषोत्तमे ॥ १ ॥

97. (1) Glory (Goddess Lakshmi) resides permanently in the best of men (Lord Vishnu) who has conqured the world by his valour and in whom all the six qualities viz. peace, war chariots, throne, dualism and patronage exist and who is impartial.

एकया द्वौ विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥

98. 1 (a) After having decided the exact nature of body and soul by that single wisdom full of the power of discrimination and worldly experience, have under your control the three vedas by four ways viz. study, precept, practice and propaganda; and after having conquered the five senses and having known the six items viz. that which has to be attained, the attainer, the means of attainment, the result, the five forms of obstacles and the relationship that exists

between the Lord and the soul and the body and finally transcending the seven worlds you become happy.

पार्थिवानां पदार्थानां स्वभूत्या चक्रवर्तिनाम् ।
जनयत्यचिराद्भेदं छिद्रेण महतान्वयः ॥ २ ॥

99. (2) The family (comity) of Emperors who are by their own wealth and power is great from the materialstic point of view, creates very soon mutual differences among its elements by an opportunity for inviting trouble.

सदसन्तौ विचिन्वानः समवर्ती शमप्रदः ।
अपि दण्डधरो नित्यं लोकपालः सदक्षिणः ॥ ३ ॥

100. (3) God of Death, being impartial and the giver of peace and the destroyer of sins, searching good and bad qualities among men is always the efficient protector of the world even though he holds the rod.

यमेनोपक्रमे जानन्विश्वाधीशं व्यवस्थितम् ।
सामादिषु च तत्त्वज्ञः स न कः सिद्धिमर्हति ॥ ४ ॥

101. (4) Who is it that does not deserve success in his endeavours whom people have known as Lord Vishnu himself in the form of a King who, at the time of removal of sin has properly promulgated the rules laid down in the sastras and who has known

the principles underlying the operation of the four methods of administration namely Sama (peaceful means) Dana (gifts) Bheda (difference) and Danda (punishment).

तमिस्राचारिणां योद्धा विजिताक्षो मरुत्प्रियः ।
कपिकृत्यैरपि स्थाने भाति वेलातिलङ्घिभिः ॥ ५ ॥

102. (5) A certain person who is a good director of people who move about in dark path, in the beginning, a perfectly soly restrained one, and beloved of gods (wind god), and in spite of actions of apparent wrongs shines in a lofty place.

Note - The words in this verse cast a pun on Hanuman.

अङ्गयुक्तः कृतास्त्रश्च कुर्वन्सम्यक्पुरोविधिम् ।
विजानन्सिद्धसाध्यादीन्वैरिणोऽस्त्रैर्न पीड्यते ॥ ६ ॥

103. (6) A king with all his limbs like master, minister, ally, treasury, nation, forts and army who is an expert in the use of weapons, who does things well for the benefit of his people after carefully considering all the pros and cons beforehand in consultation with his priests, and who knows what is achieved by the enemy's weapons.

कामाधिकरणग्राह्यकुलादिबलशालिनः ।
अहीनेऽपि नरेन्द्रस्य शक्तयः सिद्धिहेतवः ॥ ७ ॥

104. (7) The threefold strength (commanding, consulting and enthusiasm) of a King who has armies desirous of participating in war to an extent in excess of their wish from time immemorial will be the cause of his succes even in an enemy who is full of strength and valour.

प्रद्युम्नो ह्यनिरुद्धात्मा स्वनाम्ना मानसोदयः ।
वीरः कश्चिद्वितन्वीत स्त्रीप्रायमखिलं जगत् ॥ ८ ॥

105. (8) A certain valient soldier who is very wealthy, whose soul is not perturbed by external attacks, who by his name and fame are responsible for the mental prosperity of others, will make the entire world as on the same footing as a woman.

Note: Pradyumna, son of Aniruddha makes the world go after woman.

प्रयुक्तं मन्त्रिभिः काले भक्तिभेदपुरस्कृतम् ।
अपि ज्वलनवक्तॄणां साम संवननं परम् ॥ ९ ॥

106. (9) Peaceful negotiations suggested for operation at the proper time by cabinet ministers prompted by their devotion and loyalty to their Kings will certainly be an excellent method of making them yield even if they are full of anger or making even powerful and large enemies yield.

Note: Samaveda if chanted properly by proper persons makes even gods yield.

विधौ लब्धधृतिर्नीत्या विनतानन्दनो द्विजः ।
नियम्यमानैः स्थानेषु भुजगैरपि भूष्यते ॥ १० ॥

107. (10) A person who has been gifted with the power of discrimination in the performance of prescribed deeds, who pleases persons who are full of humility and who has attained stability by following the right path, will be adorned even by such persons like the clown, chamberlain etc. who have been appointed by him in positions which they deserve by virtue of their merit and ability.

नीतिः सती त्वयि परं परपुष्टधातुः
पुत्रीकृतोऽपि बलिपुष्टकुलैर्यतस्त्वम् ।
दूरीकृतोऽपि पुरुषैस्तत एव काले
कण्ठो यदेष तव पञ्चममुच्चकार ॥ ११ ॥

108. (11) Oh! Cuckoo! The very fact that the creator has placed the 'panchama swara' (sweetest musical note) in your neck, is indeed praiseworthy, because even though you are treated as a son by group Act of crows, you are ex-communicated by them at the time of your singing.

विबुधमहिते मेरावैरावणः करटी मुहुः
कषतु करटं कण्डूलं स्वं क्षरन्मदकर्दमम् ।
भजतु च तटक्रीडां पादैर्विसन्धि रसाद्दृढं
न च मलिनता नापि क्षोभः कलाभृति संभृतः ॥ १२ ।

109. (12) Let the great celestial Elephant Iravata rub its temples again and again in the Meru mountain which is worshipped by gods to remove its itching sensation and drops its mire of ichor and sport on its slopes in order to torture it; but the mountain is neither polluted nor agitated in any manner.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां

नीतिमत्पद्धतिः

नवमी ॥

धनधान्यपद्धतिः ॥

CHAPTER X

The Path of the Generous

आभिमुख्यदशामात्रादादर्श इव सज्जनः ।
शीघ्रं रक्तमरक्तं वा गृह्णाति स्वप्रसादतः ॥ १ ॥

110. (1) A good and generous person gratifies the desires of all people who have come to ask or not by their very presence in front, like a mirror which reflects all objects before it by its cleanliness.

Notes: A liberal minded philanthropist gives freely and impartially without any distinction.

अप्यनावर्जिताः स्वेन फलरागेण सन्नताः ।
अर्भकैरपि गृह्यन्ते साधुसन्तानशाखिनः ॥ २ ॥

111. (2) The gift trees in the form of good and generous people being bent with the weight of their own fruits can have access even to children even without bending them.

Notes: The ignorant get the treasure of knowledge from saints.

निर्मुक्तभवनक्षेत्राः स्युः सदागतिनिर्वृताः
प्राप्ते भयविपर्यासे भोगिनः खलु भोगिनः ॥ ३ ॥

112. (3) Those people who have given away their houses and lands etc. for the enjoyment of others, who are always happy to see people coming to them for something or the other, are indeed the saints who have fulfilled their purpose in life when the fear of beggars has been set as naught (like snakes).

Notes: Wealth is a source of trouble. There is real pleasure and great relief only when it is given away.

सर्वेषामुत्तरामाशां धनदो यः प्रतीक्षते ।
सत्यं मनुष्यधर्मैव स तु पुण्यजनेश्वरः ॥ ४ ॥

113. (4) That giver of wealth who always expects people to approach him for the fulfilment of their hopes is indeed the person who ranks first among those who perform merit, just as Kubera, the Lord of Wealth and the Northern quarter.

येषां हिरण्यकशिपुक्षेत्रदानकरः करः ।
तेषां तिर्यङ्मुखत्वेऽपि पुरुषत्वं न हीयते ॥ ५ ॥

114. (5) The munificent nature of those whose hand gives away generously gold, food, land etc. cannot be diminished even if it is in the contrary direction.

Notes : The true quality of a person does not desert him on any occasion. Purushottama (Vishnu) appeared Concealed as lion to kill Hiranyakasipu but his quality of Daya still revealed it self-The nigraha is anugraha only.

मुख्यदानोदकक्लिन्नकरः ख्यातक्षमाधृतिः ।
लोकपालाश्रितः कश्चिदनाशावारणः कथम् ॥ ६ ॥

115. (6) He whose hand is always wet with the water given at the time of giving away valuable gifts, whose tranquility and courage are famous, who is sought after by treasured people—how can be he be the destroyer of the hopes of people who approach him with a purpose.

क्षोभितो विबुधैः कश्चिद्गम्भीरमधुराशयः ।
चन्द्ररत्नगजाश्वादिसहितां दिशति श्रियम् ॥ ७ ॥

116. (7) A generous person whose mind is deep and sweep, being praised by scholors will certainly give away gifts to them and to others, like gold, gems, elephants, horses and others, like the fathomless churned milky ocean which gives wealthy objects like Goddess Laxmi, nectar, gems, horses and elephants.

अपुनर्देहिंशब्दार्थमप्रत्युपकृतिक्षमम् ।
अर्थिनं कुरुते कश्चित्पुनरावृत्तिवर्जितम् ॥ ८ ॥

117. (8) A really generous man, makes the person who approaches him for gifts so wealthy that he will never again approach him with a request and that he will never be capable of returning it in any manner whatsoever and also that he will not be allowed to praise him for the favours bestowed.

Notes : A truly generous man will be extremely munificent and humble.

वदान्यश्च कदर्यश्च गृहीतस्थिरलोभतः ।
स्वानर्थान्संचिनोत्यर्थान्परानर्थैरयोजयन् ॥ ९ ॥

118. (9) A miser, out of permanent greed, hoards up his wealth without giving any fraction of it to those who approach him with a request; But a liberal donor collects his money only to freely give it away to others and please them.

अनिः शेषितदातव्यं वदान्यदिति वादिनम् ।
नोपसर्पति सव्रीडो व्रीडाकुलवधूरिव ॥ १० ॥

119. (10) A beggar, out of bashfulness, does not approach a generous donor, to whom there is no end for giving and who always asks him to say anything he wants, like a shy newly married young lady.

त्वचं मांसं जीवं यदपि ददुरस्थीनि पृथिवीं
श्रियं रत्नाधीशं त्रिदशतरूमैरावतमपि ।

तदेतत्प्रत्येकं मिलितमपि नालं तुलयितुं
मनस्कारोपेतां स्थिरमधुरकल्योक्तिकणिकाम् ॥ ११ ॥

120. (11) A generous man free from any kind of attachment will gladly part with their skin (as Karna to Indra), flesh (as King Sibi to the pigeon), life (as Jumutavahana to Garuda), bones (as Dadhichi to gods), Earth (as Parasurama to the Brahmins) or Goddess Lakshmi, King of gems, the gift tree and Iravata (as the milky ocean to Indra and Upendra). Either these individually or collectively will not equal even a fraction of the sweet firm state of mind in which the donor feels and expresses that what he has given is after all nothing. Or it is enough if he genuinely feels that he should give freely and lavishly, without even actually giving.

अनिर्घातं धाराधरमशमनीय निधिरपा-
मकाठिन्यं चिन्तामणिमजडभूतं सुरतरुम् ।
अभित्त्वोपादाय प्रशुरपशुवृत्तिं च सुरभिं
परार्थैकस्वार्थानकृत पुरुषानादिपुरुषः ॥ १२ ॥

121. (12) The Almighty God, verily created those great generous men whose sole purpose in life is to do good to others, after taking wholly the cloud without the thunder bolt, the unchurned

milky ocean, the Talisman free from the hardness, the gift tree without lethargy and the milch cow without the bestial nature and combining them.

इति श्रीकवितार्किकसिंहस्य वेदान्ताचार्यस्य सर्वतन्त्रस्वतन्त्रस्य

श्रीमद्वेङ्कटनाथस्य कृतिषु सुभाषितनीव्यां

धनधान्यपद्धतिः

दशमी ॥



सत्कविपद्धतिः ॥

CHAPTER XI

The Path of Good Poets

अपङ्किलधियः शुद्धाः साधुमानसवृत्तयः ।
वमन्ति श्रुतिजीवातुं ध्वनिं नवरसास्पदम् ॥ १ ॥

122. (1) Those poets who are pure, whose intellects are free from the thought of sin, whose minds are directed towards good things, compose verses full of suggestion and all the nine sentiments which are like life-giving medicines as they are based on vedic concepts.

महापुरुषबद्धात्मा सर्गादिप्रथितोदयः ।
पश्यावदातया वाचा सेव्यते चतुराननः ॥ २ ॥

123. (2) The poet who is considered on par with Brahma as he is gifted with the creative faculty, whose soul is always associated with noble characters occurring in his compositions, whose poems or dramas are divided into cantos or acts is always served by speech which is flawless and pure and is at his command.

Notes : Gifted poets compose with ease and spontaneity.

विशुद्धवर्णललिता गुणालंकारशालिनी ।
सरसा भारती यस्य स सत्ये कः प्रतिष्ठितः ॥ ३ ॥

124. (3) That poet whose compositions are flawless and full of elegant and graceful words, and are full of good qualities and appropriate figures of speech and sentiments is the only one who is established in an epoch or how can he establish himself in factual descriptions.

otes : Poets are always given to fancy and imagination.

कुतश्चिदचलस्थानात्प्रयान्ती सागरान्तिकम् ।
दृश्यादृश्यतनुर्भाति कृत्यभीष्टा सरस्वती ॥ ४ ॥

125. (4) Poetry (speech) flowing from some firm place in a poet in all directions like a river taking its origin in a mountain and going towards an ocean shines sometimes clear and sometimes not.

N otes : The exact import of the poet is sometimes hard to grasp.

प्रभूतोदितमुक्ताभिर्भूयते सूक्तिशुक्तिभिः ।
सुदृशां कर्णपूराय तादृक्त्वं फलभेदतः ॥ ५ ॥

126. (5) The wise sayings pouring out from the hearts of poets like shells full of pearls will be pleasing to the ears of the learned resulting in the fulfilment of a variety of desires.

प्रतीपमुपमृष्टापि स्वामभिख्यां न मुञ्चति ।
कालिकेव सतां सूक्तिस्तादृशद्युतिनन्दनी ॥ ६ ॥

127. (6) The wise saying of the good poets, will not abandon its inherent lustre even though tarnished by the touch of idiots, will on the other hand, please the very ears of those like a line of black clouds.

अपार्थेतरयुक्तानां व्याससङ्ग्रहशालिनाम् ।
अपि गोपालगीतानां निवेशो निगमादिषु ॥ ७ ॥

128. (7) The poetic compositions of poets, which are full of words which are devoid of bad sense, which are both extensive and brief are fit to be placed in the assemblies reciting the vedas and the sastras even if sung by cowherds like the Bhagavadgita which is collected by Sri Vedavyasa and placed in the Mahabharata.

जलाशयस्य घोषेण जातलौल्यस्य भूयसा ।
कविशब्दं तिरोधाय कश्चिदर्थो न साध्यते ॥ ८ ॥

129. (8) By the great boasting of a person with a dull intellect who has commenced to proclaim that he is the only poet and the others are not, nothing substantial can be established or no useful purpose would be served except to extinguish the word poet or to bring a blot on his fair name.

सदा नवोक्तिमहितः प्रतिरुन्धन्प्रतीपगान् ।
प्रथितः काव्यनाम्नापि कविरेकः प्रकाशते ॥ ९ ॥

130. (9) The poet only, who is always praised for his new sayings, who prevents people who think that they are pests and are going in the wrong direction and who is famous through the name of his work as Bhashya–kara, Krtikara shines in this world.

पूर्वकल्पप्रकारेण पुरुषार्थप्रवृत्तया ।
विचित्रसृष्ट्या विहरन्व्याप्तः कश्चिन्महानपि ॥ १० ॥

131. (10) Any great poet, who follows in the path prepared by earlier poets and who sports in his wonderful creation which earns for him the four aims of life viz. Dharma, Artha,–kama and Moksha, will be celebrated.

मतिमन्थजवेन लब्धवर्णा
प्रतिपन्ना विबुधैरनन्यभक्तैः ।
सुकवेरनघा नयस्य सूक्तिः
स्वदते दुग्धपयोनिधेः सुधेव ॥ ११ ॥

132 (11) The wise statement of a good poet with a sinless purpose, which is created in letters by the speed of the churning of thought and which is unconditionally trailed by scholars and gods alike, tastes like the nectar coming out of the milky ocean after it was churned by gods and demons.

मनुव्यासप्राचेतसपरिषदर्हा क्वचिदियं
सुधासिक्ता सूक्तिः स्वयमुदयमन्विच्छति जने ।
निरुन्ध्युः के विन्ध्याचलविकटसंध्यानटजटा-
परिभ्रान्ता पङ्गोरुपरि यदि गङ्गा निपतति ॥ १२ ॥

133. (12) This wise saying drenched in nectar somewhere which is fit to be admired by an assembly of great men like Manu, Vyasa and Valmiki, desires to become prosperous and popular among people. Who will prevent from falling upon a lame man the Ganga which is as broad as the Vindhya mountain and which has accidentally fallen from the matted locks of dancing Nataraja.

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु सुभाषितनीव्यां

सत्कविपद्धतिः

एकादशी ॥

परीक्षितपद्धतिः ॥

CHAPTER XII

The path of the Examiners

काकानां कोकिलानां च सीमाभेदः कथं भवेत् ।
यदि विश्वसृजा सार्धं न कृता कर्णशष्कुली ॥ १ ॥

134. (1) How can there be any line of demarcation between the crows and the cuckoos, if the ear (the sweet voice of the latter) had not been created by the creator along with the eye.

छन्दःप्रत्ययशुद्धात्मा पश्यन्यतिगणस्थितीः ।
वर्णादिनियतं वृत्तं नियुङ्क्ते गौरवादिवित् ॥ २ ॥

135. (2) A person, whose soul is pure because of his belief in the vedas, who sees the various positions of groups of saints and who knows the gravity of the preceptors role, will remind people belonging to various castes of the duties that have been prescribed for performane.

or

A person who knows the various metres and sees the caesura and knows the soft and hard accents, instructs people in the construction of metres regulated by syllables.

सुवर्णमपि दुर्वर्णं युक्त्या दर्शयितुं क्वचित् ।
व्यनक्ति शुद्धिं सहसा शुचिरेकः स्वतैक्ष्ण्यतः ॥ ३ ॥

136. (3) A pure man by the sharpness of his intellect, in a case trying somewhere to show in a tricky manner that a goo caste is bad manifests at once the purity, even as fire shows the purity of gold and silver when melting.

स्वच्छस्वादुविशुद्धानां स्रोतसां कलशोदधेः ।
दोषं केऽपि न मृष्यन्ति दुष्टजिह्वेन कल्पितम् ॥ ४ ॥

137. (4) None will tolerate the imposition of evil by a bad tongue on the flowing waters of rivers which are clear, sweet and pure by their contact with the milky ocean even as good people do not tolerate the censure of the character of children of noble persons.

इहैव भुवने जातं सत्त्वसंस्थापनं क्षमम् ।
गृह्यते किमपि स्वस्थैरन्यत्किमपि जिह्मगैः ॥ ५ ॥

138. (5) In this world two things are born together simultaneously which are capable of establishing their vital role i.e. something beneficial is accepted by the good and another thing fraught with disaster is accepted by the wicked.

कलकण्ठगलास्वाद्ये कामस्यास्त्रे निजाङ्कुरे ।
निम्बवृत्तिभिरुद्गीर्णे न चूतः परितप्यते ॥ ६ ॥

139. (6) A mango tree whose tender leaves are fit to be tasted by cuckoo and which is the weapon of God cupid, if it is thrown out by crows and ostriches fond of eating only the margosa leaves, is not bothered in the least.

Notes : God does not bother, if people go astray and choose only the bad, even when plenty of good is available in the world.

रत्नाभरणयोग्यानां राजान्तःपुरयोषिताम् ।
क्रीडाकङ्कणनिर्माणकाचोऽपि ललितायते ॥ ७ ॥

140. (7) Even glass used in the manufacture of sportive bangles shines gracefully on the hands of the women of the harem of king who are fit to be adorned with gemset jewels.

Note : Even men of ordinary nature because of association with great men attain status and regards.

मन्ये किन्नरमुख्यानां मौनं जगति सांप्रतम् ।
मशककणितं यत्र वीणास्वनविकल्पितम् ॥ ८ ॥

141. (8) It is but just appropriate for the best Kinnaras (excellent musicians) to keep silent now in the world where the noise of mosquito is considered as the music of the taste.

Note: Compare the adage "Angels fear to tread where devils ruam about".

कटूनामिह सार्थत्वात्कामं भवति संग्रहः ।
तथापि वृत्तिर्न तथा रसज्ञानुमतिक्षमा ॥ ९ ॥

142. (9) The collection of compositions which are full of the manifestations of passions is made in plenty in the world. Even then the subject matter of those compositions will not be approved and appreciated by men of taste or connoisseurs.

नादमङ्कणतालानां लाङ्गलीनटनोचितम् ।
श्रुतिक्षमेषु ग्रामेषु न मूर्छयति गीतिवत् ॥ १० ॥

143. (10) A musician will not be able to gain support for the beautiful sound of cymbals and the dance of the woman of the city in villages where people are mostly absorbed in their agricultural operations.

Note : Sense of aesthetics will be absent in such persons who are content with matters of life alone.

OR

Men steeped in vedic studies are not disturbed by the sounds that emanate from the neighbouring Palm trees and coconuts just like the Tala is not useful in the expansive Sancara of a raga, but useful in a dance.

विधिमन्तरेण विहगेन कुतः
पयसोरशिक्ष्यत विवेकविधिः ।
कति वा दिनानि वद पर्यचिनो-
त्कलशीसुतः कबलयन् जलधिम् ॥ ११ ॥

144. (11) Where was the power of separating water from milk taught (acquired by) to the Swan except through the will of fate. Please tell for how many days did the Sage Agasthya practise before he drank at one sip the mighty ocean.

Notes : The special powers that are seen manifested in some people are the result of their good deeds in the past or through the will of destiny. i. e. Innate powers of a person are not acquired but god gifted.

एकयाऽपि कलया विशुद्धया
योऽपि कोऽपि भजते गिरीशताम् ।
भूयसीरपि कलाः कलङ्किताः
प्राप्य कश्चिदपचीयते शनैः ॥ १२ ॥

145. (12) A certain person not having acquired proficiency in many branches of learning, slowly forgets them all in course of time. But a man who attains mastery even in a single pure branch of learning becomes famous, just as the moon with all spotted flashes wanes in the dark half and Lord Shiva with one pure flash becomes Girisa.

Note : Compare the adage "A rolling stone gathers no mass".

सैषा सुभाषितानां माला महनीयवर्णवृत्तगुणा ।
भावुकसङ्घ्यारूढा प्रियपद्धतिभूषिता जयति ॥

146. Thus this garland of wise sayings (like flowers or gems) beautifully and elegantly composed shines with 144 verses and twelve path with a view to please the man of taste.

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य

वेदान्ताचार्यस्य कृतिषु सुभाषितनीव्यां

परीक्षितपद्धतिः

द्वादशी ॥